# Rebellion Rebuked :

IN AN

# ANSWER

TO A

## Scandalous Pamphlet,

ENTITLED,

*The* Quaker *Converted to* Chriſtianity, *&c.*

WRITTEN

By one *WILLIAM HAWORTH*, an *Independent*-Preacher in

## HARTFORD-SHIRE,

AND

*WILLIAM DIMSDALE* a Young-man in the Town of *HARTFORD*, a Profeſſor, and a Hearer of the ſaid *W. H.*

*By the Friends of Truth, who wiſh its Proſperity in True Love to the Souls of all People,*

John Crook, William Bayly.

*They are of thoſe that Rebel againſt the* Light, *they know not the Wayes thereof, nor abide in the Path thereof,* Job 24. 13.

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William Haworth,

WHen I call to mind how I have ſeen thee ſome time ſince exerciſed in thy Spirit, I cannot but admire the Fruit now brought forth, after thoſe weary Travels, yet no other then what I looked for, in caſe thou abodeſt not in the Judgment, which began to take hold of thy Fleſhly Part; the Father of Spirits then began in meaſure to work in thee, but his Furnace proving ſo hot, and there being ſo much Fewel in thee, the Bryars and Thorns muſtering up themſelves in Battel againſt his Righteous Appearance, as a Conſuming Fire unto them all, here thou eſcapedſt, fleeing for thy Selfiſh and Fleſhly Life, and thereby became unworthy of his Goſpel, and that Life and Immortallity that otherwiſe might have been brought to Light, and manifeſt in and unto thee how far the Fleſhly Reaſonings about an outward Maintenance, for thy ſelf and Family, influenced thy mind to retard and hinder this Inward Work of God by his Grace in and upon thee; let his Witneſs in thy Conſcience ſpeak: as alſo how the deadly Wound, on thy Corruptible Part, by the Sword of his Spirit, came to be healed; and thou that once was ſo low, ſhould now be climb'd up ſo high; and thou that was once ſo broken and ſhattered, ſhould now become ſo whole and Righteous; and thou which once ſpake ſo reſpectfully of the Light and Spirit within, both publickly and privately, ſhould now become ſuch an Enemy to it, and Oppoſer of it: Surely it is becauſe thou haſt broken his Bands, and caſt his Cords from thee, by imagining a vain thing, That thou ſhalt be ſaved without having the King of Zion to Rule in and over thee, that came meek and low, riding on that Wild Aſs's Colt, on which Man never rode.

Oh! how is thy Goard withered, and thy Anger kindled, becauſe thy Will is croſſed by the Lord, and thou canſt not accompliſh thy own Ends by God's Wayes and Methods of proceeding againſt thee, concluding, that thoſe Wayes are not Good, nor thoſe Dealings of his Righteous with his People, becauſe thy ſelf could not meaſure them, nor thy fleſhly Will endure to be reſtrain'd by them, taking thy Meaſures from thy own Conceivings of holy Scriptures, weighing them in the falſe Ballance

of thy natural Wisdom and Understanding, by which way the Apostacy first entred, and doth still continue in and over all that have declined from, and entertained distrustful Thoughts of the Light of Christ within, which thy Epistle to the Book, entituled, the Quaker Converted, is every where fraighted withal, of which for thy own sake I am sorry, having had Conference with thee, and true Love in my Heart springing towards thee, when thou wert little in thy own Eyes, thou mayst remember how tender I was towards thee, and I know the Good and Honesty in thee in that Day answered to my Love, until my last Discourse with thee at Hartford, where thou as well as others, exceeded those Bounds of Coolness and Meekness, which before in measure I found in thee, the Cause of which I would have thee search out in thy self, and possibly thou mayst find Interest and Reputation, which thy Hearers had no small share with thee in that Heat and Distemper upon thy Mind at that time; since which thou hast not only grown worse and worse towards the People of God, call'd Quakers, but also in thy own inward Condition, having changed that wonted Gravity and Solidity in thy Deportment, into a light, vain, lofty, confident and presumptuous Carriage, which divers have observed in thee, and this thy Epistle abundantly proves, to which I shall now Reply more particularly, desiring that what I have written may be taken in true Love to thy immortal Soul, as God bears me witness I intend it: But if thou wilt yet more count me thy Enemy, because I tell thee the Truth, I shall commit the open Decision of the matter to him that judgeth Righteously, and remain

A Lover of the Immortal Souls
of all Men,

*John Crook.*

# A REPLY TO THY EPISTLE, &c.

WHat thou meaneſt by *the Church of Chriſt at* Hartford, whom thou call'ſt, *Well-beloved in the Lord*, I know not, except thoſe the Young-man pag. 6. of his Book calls moſt of them, *A Looſe, Wanton and Proud People, that Adorn their Bodies more then their Souls.*

At the very Entrance thou diſcover'ſt thy ſpirit to be fill'd with the ſower Leaven of the *Phariſees*, ſaying, *In this Relation which follows, you may ſee ſome of the* Quakers *Rotten Opinions, &c.*

*Anſwer*, In common Underſtanding then their Opinions muſt once have been *Sound*, but now are decay'd. Thy following words taſte of the ſame Leaven ſtill, like thoſe *Phariſees* that ſaid, *Chriſt was a Sinner*, when he had opened the Blind Man's Eyes, let God have the Glory; ſo ſay'ſt thou, *Let Chriſt have the Glory for bringing the Young-man amongſt you.*

Again, thy words are, *None of thoſe that went out from you were properly of you, had received the Goſpel that you believe; no, it is not poſſible for any to receive it truly, and forſake it.*

*Anſw.* What that Goſpel is which you believe, it concerns you to ſearch, that it be not *another Goſpel* (Gal. 1. 6.) *then the Apoſtles preached*; for there were thoſe that perverted the True Goſpel, and turned it up-ſide down, and wreſted their Sayings to their own Deſtruction; and others departed from that Faith which *Paul* exhorts *Timothy* to hold faſt, 1 *Tim.* 1. 19. And is not the *Goſpel* call'd *the Power of God*, Rom. 1. 16. and *the being led away by Sin and Luſt*, a Departure from or Denyal of the Power, as

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2 *Pet.* 3. 17. where the Apostle exhors the Beloved, that knew the Truth of the Gospel, to *beware, lest they also should be led away with the Error of the Wicked.*

*The Young-man was fully of the* Quakers *Way, Spirit, Faith and Principle.*

*Answ.* Thy Mistake also in this is very gross, as may appear by the Answer to the Young-man's Book in this Particular.

Thou say'st, *The Young-man was an Honest* Quaker, *true to his Perswasion, as* Luther *said of himself before his Conversion, &c.*

*Answ.* Then what are they either Converted from or to, that are not true to their Perswasion? Examine thy self, and thy People, whether you in all things are true to your Perswasion? If nay, then you are not yet come so far as the Honest *Quaker* by thy own Confession.

Thou sayest, *The little time he hath had for Proficiency in the Knowledge of the Gospel might discourage thee from making his Book publick, &c.*

*Answ.* I wonder at it, seeing thou saidst before, that *it is not possible for any to receive it truly, and forsake it,* which if he hath not done, thou speakest unadvisedly with thy Lips in saying, *Its an Experience which the Lord in rich Mercy gave him,* whom thou also calleſt, *Dear Elect Child,* and sayst, *Flesh and Blood hath not revealed this to him, but our Father which is in Heaven,* But how can he that thus Contradicteth himself, agree with the Truth in others?

Again, *Oh! that every one of you, my dear Brethren, and every one in* Hartford, *had the Knowledge of Christ thus distinctly formed in you, till which thing be, the Soul of him to whom Christ hath committed you, as his Charge, shall Travel in Birth, and be in Pain, Blessing God that his poor Labours have not altogether been in vain, as to this matter.*

*Answ.* What is that *Travel* and *Labour* worth that brings not to the distinct Knowledge of Christ? And what a *Church* is that, and what a *Pastor* is he, and how can they be *Dear Brethren in Truth,* in whom the distinct Knowledge of Christ is not yet formed.

Thou sayst, That *thy daily Prayers to Christ is, that we all* (meaning thy Brethren in the Ministry) *may be made able Ministers of the New Testament.*

*Answ.*

*Answ.* Then it seems *you are not yet so* by thy own Confession; therefore be silent till you are made so.

Thou sayest, *You have but Law and Gospel to preach.*

*Answ.* Where in all the New Testament dost thou find the Apostles preaching the Law, and saying, *They were sent to preach the Law*? But a Dispensation of the Gospel was committed to them; and they were made able Ministers of the New Testament, not of the Letter or Law, but of the *Spirit*.

But why dost thou divide between *Law* and *Gospel*, as if they were not one in their End and Nature, saying, *The Law for the Conviction of Sin, &c.* and yet thou call'st it *Spiritual*?

*Answ.* The Spirit is said to Convince or Reprove the Unbelieving World, *John* 16.8. *Jude* 15. saith, *He shall Convince all that are Ungodly of all their Ungodly Deeds, &c.* Again, The *Law* is said to be *perfect, converting the Soul*, and making Wise the Simple, *Psalm.* 17.7. So that *Law* and *Spirit* are frequently used as Terms that signifie the same thing; and if thou Experimentally knewest the Spirituallity of the Law, thou wouldst not go about to divide them, or quarrel with us about them: But hence hath risen the Mistakes of many, *viz.* because they have found several Names or Terms in Scripture, therefore concluded they must needs intend several things, while it is frequent in Scripture to intend *one and the same thing under several Names*, as Father, Son and Spirit have several Names given to them, yet one in Nature or Beeing; several Ministrations, divers Operations, &c. and yet all by one and the same Spirit, 1 *Cor.* 12.

We know the *Spirituallity of the Law*, in the Apostle's Sense, is the inward Convictions of the Spirit, manifesting also God's holy Will and Commandments, requiring perfect Obedience thereunto, which man finding himself unable to do, then the Sword or Law of the Spirit slayes him, and he dyes, being made willing so to do by God's Power or Law within, though Self and Flesh cryes out to escape; *here thou fledst, and savedst thy Life*: But into this Death thou must come, if ever thou entereſt into God's Kingdom; the Talking of it will not serve in this State; *the Dead hear the Voice of the Son of God, and live*; and his own Arm being then revealed, raiseth up this Dead Man, when no Eye so much-

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as pitied him, his Condition being so hid, and unknown to all living in his former Estate, then he gives Thanks from the very inward of his Soul to God, *through Jesus Christ*, crying out now, as in a holy Triumph, *That there is no Condemnation now to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*, Rom. 8. 1,2. where that Ransomed Captive renders the Reason of his Joy, *viz.* because *the Law of the Spirit of Life in Christ Jesus had made him free from the Law of Sin and Death.* [Mark] How he attributes that to the Law of the Spirit of Life in Christ Jesus, which before he ascribed to Jesus Christ, as having an inward Sense and Feeling both of his Saviour, and the Salvation come to his poor Soul thereby.

Thou either Ignorantly or Enviously, if not both, affirmest, That *whoever hath tasted that the Lord is Gracious, never takes up with the* Quakers *Christ: Oh! that the Gospel were studied by us more, and preached by us more.*

*Answ.* The *Quakers* Christ is the Lord's Christ, as is shewed before, the same that deliver'd *Paul* from his wretched State: And if thou hadst understood what thou saidst immediately before concerning the Blood of Christ, which thou call'st, *as Oyl poured into the Gashes of Conscience*, thou wouldst not have spoken thus sleightingly (if not blasphemously) of the *Quakers* Christ; For all the Tasters and Feelers inwardly know him to be God's own Arm revealed, when no Eye else pitties them. But thou with many more have the outward words concerning these things, yet are inwardly and experimentally Strangers to the Life and Vertue of them in your own Hearts and Consciences; which Knowledge the *Quakers* account with the Apostle to be *the Excellency of the Knowledge of Christ*. Oh, vain man! Dost thou think by thy Fleshly Study, and preaching from the same, to Advance the True Christ? Nay, but Man and Self instead of Christ and his Righteousness: For the Gospel is a Mystery, and the true Preaching of it Foolishness to all that Perish; and the Things of it are the Heavenly Things themselves, searched out only by the Spirit of God; for they are too deep for Man's Will, Study or Wisdom to find out: Therefore cease from thy own Study, and wait in the Silence of all Flesh for the pouring forth of the Spirit, which only can open

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the Mysteries of Christ, and his Righteousness, and shew them unto thee.

Thou say'st, *We are to conceive of God according as the Scriptures set him forth to us.*

*Answ.* But the Scriptures contrariwise condemn all Man's Conceivings, saying, *Eye hath not seen, Ear hath not heard, neither hath it entred into the Heart of Man to conceive, what God hath laid up for them that love him.* The Scriptures are true as God means them; not as Man by his Conceivings interprets them; and the Understanding of every True Disciple must be opened by Christ, before he can rightly know them; as 'tis written, *He opened their Understandings, that they might understand the Scriptures*; for until then, they are a sealed Book both to the Learned and Unlearned, *Isaiah* 29. 11, 12.

Thou utter'st many words about the Confession of Sin, *as if the* Quakers *were against the Confession of Sins to God, &c.*

*Answ.* We own the holy Scriptures, which say, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness, &c.* 1 John 1. 9. But Confession of Sins ought to be performed from the Sense of the Evil of Sin upon the Conscience; and not out of Formality and Custom only (as most do) Yet we say, where the Heart is sprinkled with the Blood of Christ from an Evil Conscience, at that time, and whilst remaining so, Thanksgiving is proper to be given to God; for Praise is comely for the Upright: And such know the Blood of Christ to be a speaking Blood (it speaketh, saith the Apostle, &c.) causing that Soul that is washed with it, alwayes to be mindful of it, and truly to prize it: For the Ransomed shall pass with singing, when the Hypocrites shall remain in Bondage, notwithstanding their daily Confessions,

Thou say'st, *Jesus Christ of* Nazareth, *&c. brought this Righteousness, &c.*

*Answ.* If thou believest, that none were really saved, or made Righteous by the Righteousness of Christ, till then, or after that time; thy Faith is contrary to Scripture, which calls Christ's Righteousness an *Everlasting Righteousness*, Dan. 9. 24. Isa. 45. 17. Micah 5. Yet we believe Salvation only by that Jesus which witnessed a good Confession before *Pontius Pilate*, &c.

For answer *to the* Heathens *Knowledge of God's Vengeance, and Sight in the Deity, &c.* I refer the Reader to the Reply to the Young-man's Book; but for thy own Knowledge of it, I find thee like the *Pharisees* of old, fleeing from the Wrath to come, by casting all God's Vengeance upon Christ; an Easie Way, if thou couldst so escape it, by imagining his doing and suffering God's Pleasure to be reckoned thine, *by a bare Belief of it wholely without thee.*

Here we differ in our Account, I say, according to *Dan.* 9. 24. speaking of Christ, *to finish Transgression, and to make an End of Sin, and to make a Reconciliation for Iniquity, and to bring* (in) *Everlasting Righteousness, &c.* I know and believe Salvation by the Imputed, Reckoned and Real Everlasting Righteousness of Jesus Christ brought nigh, which in the Fulness of time was manifest in and by him, and in due time really made mine by the Work and Application of his Spirit in my Inward Parts, and that God is well-pleased or satisfied in and with him, in whom I am accepted, and not for Works of Righteousness that I have done, nor yet for the Works sake only (or *quatenus* Works) though wrought in me by his Spirit; but in and for the sake of him that works all our Works in us and for us, according to *Isa.* 26. 12.

But thou believest to be saved by a Righteousness wholely without thee, Reckoned, but not Real; which Righteousness Christ wrought One Thousand Six Hundred Years since (not that we undervalue that Righteousness) nay, cursed is he that so doth) really no nearer to thee then the place where he personally lived and dyed.

Now it is the great Lord of all that must view both our Accounts, for the Goods we have received of him, *Mat.* 25. 14. therefore I leave them both to him, to determine which is Right. This may serve for Answer to much of thy Epistle touching this Subject.

For Proof of thy Belief thou sayest, *We are made Righteous in the same way he was made Sin, but he was not made Sin by Inhesion* (*or really*) as thou speakest else-where; *for he knew no Sin, therefore by Imputation.*

*Answ. The same Way!* when Christ knew no Sin, nor was any Sin inherent in him, must we then be made Righteous without either

either knowing or enjoying any real Righteousness in us, as this Comparison holds forth? But did not Christ *Really* suffer and bear our Sins in his own Body upon the Tree? Did not he suffer under the Burden thereof, upon whom the Iniquities of all were made to meet? But besides, if we are made Righteous, *in the same way*, in all things that he was made to be *Sin* (for *Sin* is mention'd in the Abstract) then we must be without or free from all manner of Good, as he was without or free from all manner of Sin or Evil, which destroyes the Doctrine of Sanctification, the New Creature, &c. where all things are of God.

In the next page save one thou affirmest, That *the Gifts and Vertues that the Spirit of God works in our Minds is our own Righteousness.* 1st. *Because our Souls are the Subjects of it.* And 2dly, *Because it is really in our Minds, therefore ours*; and yet in this place thou sayest, *Christ is really our Righteousness*, as thy self interprets (*Jehovah* (Tsidkenu.) What! one while he is really Righteous, and another while not Real, but Reckoned? I would not wrong thee, but thy words are plain; but more of this afterward.

Thy calling *William Penn* a *Novice* manifests only Pride in thy self, but is no Proof against him; and the truly Considerate will account thy Charge upon him to belong to thy self, till thou hast confuted his Arguments.

Thou sayest, *If Christ Jesus had the Guilt of Sin really charged upon him, &c.*

*Answ.* What! dost thou suppose the *Innocent Lamb of God to be really guilty of Sin*? What Blasphemy is this? What! really guilty of that which thy self sayest, *he really neither did nor had*? Yet thou bring'st Scripture to prove it, saying, *What else is to be understood by that* 2 Cor. 5. *ver.* ult. *For he hath made him to be Sin for us, who knew no Sin, &c.*

Thou usest many words to prove the *Imputation of Christ's Righteousness to Men while in Sin and Rebellion against God*: As if Contraries (while in Contrariety) could at the same moment of time be in perfect Unity. O vain Man! Doth not the Apostle *James*, Chap. 2. Vers. 20. say, That *Faith without Works is dead, &c*? But I have spoken my Experimental Knowledge, and believe

according to Scripture of this Subject before, and may have Occaſion to touch at it hereafter.

In the next place thou bring'ſt forth thy own ſtrange Conceivings about Man's own Righteouſneſs; for Error is ſeldom alone. Thou ſay'ſt, *Our own Righteouſneſs conſiſts in thoſe Gifts and Vertues which the Spirit of God works in our Minds; and we expreſs theſe outwardly in the Obſervation of the Moral Law in our Walkings amongſt Men.*

*Anſw.* This is ſuch a Heap of Confuſion, that I remember not the like. The Scripture calls what is wrought by the Holy Spirit in us, the *Vertues of Chriſt*, 2 Pet. 1. 3, 5. And *Paul Rom.* 8. ſaith, *To be Spiritually-minded is Life and Peace*, Then according to thy Interpretation we muſt have Life and Peace in our own Righteouſneſs: Thus, like the Fooliſh Woman, doſt thou build a Houſe, and pull it down with thy Hands. For, take away the Gifts and Vertues which the Spirit of God works in our minds, and what remains but a Body of Sin and Death, and thoughts only Evil continually, and yet Man as bold and confident, as if he needed nothing; for all true Senſe flows from the Spirit; and *all it works in us* is but *our own Righteouſneſs* (ſayſt thou) and to be all *Glorious within*, as is ſpoken of the King's Daughter, *Pſalm* 45. 13 is to *abound in our own Righteouſneſs*, according to thy Interpretation. And 2 *Pet.* 1. 5, 8. ſpeaking of the Vertue of Chriſt, ſaith, *He that lacketh theſe things is blind*, and contrariwiſe it maketh them in whom theſe Vertues abound, that they are neither barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt. What is this leſs then the calling Chriſt *Belzebub*? And what follows, but that he has a Devil, viz. *And we expreſs theſe outwardly in the Obſervation of the Moral Law in our walking amongſt men.* So the worſe people are, and the looſer they walk, the greater Right they have unto the Righteouſneſs of Chriſt, and in a better Condition to receive it, then thoſe that from the Senſe of the Evil of Sin turn from it, becauſe, ſay'ſt thou, *this is properly our own Righteouſneſs, which conſiſts in thoſe Gifts and Vertues that the Spirit of God works in our Minds, &c.* Is not this *Rantiſm* in the higheſt Degree? And for the *Moral Law*, Chriſt is ſo far from repealing of it, that in *Mat.* 5. he binds it cloſer and faſter to his

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Diſciples: For of old it was ſaid, *Thou ſhalt not commit Adultery*; but by him, *Thou ſhalt not Luſt, &c.* And of old, *Thou ſhalt not Kill*; but by him, *Thou ſhalt not Hate, &c.* But remarkable is *Mat.* 7. 13, 14, 15. where he commands, *doing as we would be done by*, and calls it the *Straight Gate*; fore-ſeeing that Falſe Prophets would preach another Broader Way, and Wider Gate; therefore the next words ſay, *Beware of Falſe Prophets, &c.* And at preſent thou art one of them; O that thy Eyes were open to ſee it!

Thy Reaſons are as Ridiculous as thy poſitions; one is, becauſe *it is call'd your Faith, and our Righteouſneſs, and your Love, &c.*

*Anſw.* By the ſame Reaſon Chriſt himſelf muſt be our own Righteouſneſs; for he ſhall be call'd, *The Lord our Righteouſneſs, Jer.* 23. 6. And *their Righteouſneſs is of me*, ſaith the Lord, *Iſa.* 54. 17. And 1 *Cor.* 1. 2. *Chriſt our Lord, &c.* And the Scripture ſaith, *He that dwells in Love dwells in God*; and this Love is ſhed abroad in the Hearts of the Righteous; do they therefore dwell in their own Righteouſneſs? Oh thick Darkneſs!

Another Reaſon thou giveſt is, becauſe *our Souls are the Subjects of this Righteouſneſs, 'tis really in our Minds, therefore ours.*

*Anſw.* What wouldſt thou have to be the Subjects of true Righteouſneſs? Is it not our Souls that are ſaved? Do not they and we by them reap the Benefit of Salvation? And is not that the Subject of Righteouſneſs which is ſaved by it? And by the ſame Reaſon the Grace of God muſt be our own Righteouſneſs, becauſe our Souls are ſaved by it, and the Subjects of it. It is ſaid, *God loves Truth in the Inward Parts*, and that *he will write his Law in our Hearts*; thou ſayeſt, *All that is in our Inward Parts is our own Righteouſneſs, though wrought by the Spirit of God*, which is ſaid to lead into all Truth; Therefore by thy Concluſion God ſaves us by our own Righteouſneſs: But the Ground of thy diſlike of the Gifts and Vertues that the Spirit of God works in our Minds, which thou calleſt our own Righteouſneſs, is becauſe it is really in our Minds, therefore ours. What! a *Chriſtian*, and an Enemy to Reallity? What! a Spiritual-Man, and an Oppoſer of thoſe Gifts and Vertues the Spirit of God works in our Minds? calling them our own Righteouſneſs. What! muſt the Poor in Spirit, the Meek, the Mourner,

Mourner, the Hungerer and Thirſter, the Merciful, the Pure in Heart, the Peace-maker, &c. deny their Bleſſedneſs, which they muſt do, if theſe be their own Righteouſneſs, according as thou affirmeſt they are, viz. *Thoſe Gifts and Vertues that the Spirit of God works in their Minds* What! muſt they turn from Reallity, and lay hold of Imagination, from real Enjoyments and Poſſeſſions to conceived or imagined Apprehenſions? Who ever beſides Hypocrites were Enemies to Reallity? VVho ever beſides the Vitious, Debauched, Proud and Letter-learned *Phariſees* withſtood and oppoſed the real Gifts and real Vertues that the Spirit of God really works in our Minds? This is a Doctrine ſo contrary to the very Tenure and Scope of Scripture, that it may well be called, *A New-invented Fable*, which all ſober People muſt needs abhor the very Thoughts of. It is very ſtrange that the Reality of a thing ſhould make it nothing worth; for our own Righteouſneſs is ſaid to be as Filthy Rags.

And thou ſayeſt, *Becauſe the Gifts and Vertues of the Spirit of God are Really in our Minds, therefore our own Righteouſneſs.*

The ſum of the Matter ſeems to be this, That our *Heads* and not our *Hearts*, our *Bodies* and not our *Souls*, our own *Conceivings* and not *Reallity*, our *Imaginations without* and not the *Gifts and Vertues of the Spirit within our Minds* are the Subjects of true Righteouſneſs, according to thy Account.

Another Reaſon thou giveſt to prove the Gifts and Vertues afore-mentioned to be our own Righteouſneſs, becauſe *we put forth the Actions wherein this Righteouſneſs conſiſteth both internal and external: is it not we that believe? and we that repent? and that we are ſaid to pray?*

*Anſw.* By this Argument its beſt neither to believe, nor repent, nor pray, becauſe theſe are but our own Righteouſneſs; and the more we do them, the heavier are we loaden with the Filthy Rags of our own Righteouſneſs. Theſe things manifeſt thy Eſtrangedneſs to the VVork of Regeneration, and Helpings of the Spirit of God: A Heavy Charge upon all the Prophets and Apoſtles of Chriſt, who were obedient to theſe inward Gifts, Vertues and Motions of God's Holy Spirit: For, by thy Account they did but obey their own Righteouſneſs in what they did, they knew and underſtood that *their Hearts was but as the Pen of*

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*a ready Writer*, as *David* ſpeaks: And muſt there be nothing written, ſpoken or acted, becauſe the Spirit makes uſe of Men and Women to do theſe things; but if they do it, it muſt be charged upon them as their own Righteouſneſs; doth the *yielding of the Members of our Bodies Inſtruments to the Holy Spirit of God to act by* (according to the Exhortation) therefore make all its Performance in us our own Righteouſneſs, while the Scripture ſaith, *'Tis not I that Live, &c. but Chriſt Lives in me*: Neither is it we that ſpeak, as we are kept truly Silent, out of all our own Thoughts, but the Holy Ghoſt in us, *Mark* 13. 11.

Thou ſay'ſt, *Our Righteouſneſs is but the Righteouſneſs of meer Men, &c.* and yet before ſaith, *It conſiſts in the Gifts and Vertues the Spirit of God works in our Minds.* See thy Confuſion from thy own words.

Thou ſay'ſt, *One Righteouſneſs is Perfect and Compleat, the other is Faulty, Imperfect, Incompleat as to degree.*

*Anſw.* Thou wouldſt make them two in Nature and Kind; the one from Heaven, the other on Earth; the one Chriſt's, the other ours; and yet ſay'ſt, *its incompleat as to degree*; then they muſt be one in Kind; for degrees varies not Kind or Nature. So 'tis manifeſt thou knowſt not what thou ſay'd, ſuch is thy Confuſion: No marvel, while thou erreſt from the Form of ſound words, calling it, *A Righteouſneſs Contrived*; Where findeſt thou ſuch a word in Scripture? Sometimes calling Faith our *own Righteouſneſs*: And again ſaying, *Without Faith it is impoſſible to pleaſe God*; as if Man could pleaſe God by Man's Righteouſneſs, &c.

Thou ſay'ſt, *The* Quaker *goes about to make his own Righteouſneſs to ſtand, &c.*

*Anſw.* Thou art the Man that goeſt about to make thy own Conceivings (as thou ſpeakeſt) of God, and Chriſt, and his Righteouſneſs, by uſing Unſcriptural Words to make good that Righteouſneſs which thy ſelf ſaith is not real: Muſt not thou needs wonder and periſh for want of the True Righteouſneſs of Chriſt?

Thou ſayeſt, *The Young-man may now engage, without any Peril, any* Quaker *in* England.

*Anſw.* This is like *Goliah*'s Boaſt; but let not him that putteth on the Harneſs boaſt, as he that putteth it off: I ſuppoſe others,

if

if not thy ſelf, will be of another mind, when you have impartially peruſed the *Reply* to the Young-man's *Book*, to which I refer the Reader to judge of his great Ability, or rather his Confuſed Indigeſted Thoughts concerning the Myſteries of God and Chriſt.

Thou writeſt to thy *Brethren to be greatly Incouraged, &c. in reducing others in the ſame manner.*

*Anſw.* How can any be Encouraged to Reduce others by their *own Righteouſneſs*, which thou ſayeſt, *the Gifts and Vertues that the Spirit of God works in our Minds* are? And if it be but in the ſame manner that the Young-man is reduced, ſuch Confuſion will never turn to your Reputation among the Sober-minded.

Whereas thou ſayeſt, *The* Quakers *keep people in perfect* Popiſh *Slavery.*

*Anſw.* The *Quakers* knew no Bondage and Slavery like the Bondage and Slavery of Sin, which you believe all men muſt continue in term of Life: But I refer the Reader to the *Reply* to the Young-man's *Book* for a farther Anſwer to this Particu'ar.

Thou ſayeſt, *As high as Heaven is above the Earth, ſo far is that Spirit of the Faith of Jeſus in you above the Spirit of Ant.chriſt that is in them, viz.* Quakers.

*Anſw.* How now! Is your own Righteouſneſs grown ſo mightily? Haſt thou forgotten that thou calledſt the *Gifts and Vertues that the Spirit of God works in your Minds, is but your own Righteouſneſs*? And what good can your own Righteouſneſs do you? But take heed of the *Blaſphemy of the Holy Ghoſt*, leſt *Francis Spira*'s Condition become thine, or Madneſs and Diſtraction befall thee. My Soul could even pitty thee, becauſe if thou Repent not of theſe and like Paſſages, as, *that the* Quakers *Spirit is a Spirit of Deluſion*, and *their Doctrine Antichriſtian, &c.* God's Diſpleaſure will kindle as a Fire to burn thee up amongſt the Bryars and Thorns, that muſter up themſelves in Battel againſt him, and his ever-bleſſed Appearance in Spirit and Power in the Hearts of that Poor Deſpiſed People. For I teſtifie in the *Amen*, that God hath, and doth bleſs the Faithful amongſt them, and they ſhall be bleſſed; And in Vain do the *Heathen* Rage, and ſuch fooliſh Imaginary Back-ſliding People as thy ſelf Imagine a Vain Thing;

Thing; For their Redeemer lives, and the Shout of a King is amongſt them, even the King of *Sion*, ſitting upon his Holy Hill. Halelujah for evermore.

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## Poſtſcript.

William Haworth,

OH! that theſe Smitings may be as Balm; for they are the Words of a Friend to thy Poor Loſt Soul, as at preſent thou art: Oh! feel them, feel them, and be not Wrath becauſe of them, leſt the Gate of Mercy forever be ſhut againſt thee.

*J. C.*

C A N

# AN Additional Poſtſcript.

THE Enemy of Man's Soul knowing how Deſtructive the Inward and Experimental Knowledge of Chriſt is unto his Kingdom and Government, hath in theſe late times ſtirred up many Inſtruments, both in their Preaching and Printing, to prejudice the Minds of the Simple-Hearted againſt it, as the *Phariſees* of old ſtirred up the Devout Women againſt the Apoſtles; our Enemies ſuggeſting therefore, that the *Quakers* muſt needs deny the Man *Chriſt*, &c. For Prevention of his Wiles, and Information of all that deſire to know the Truth, as it is in Jeſus, I have publiſhed this ſhort Teſtimony.

## Concerning *Jeſus* of *Nazareth*, that was born at *Bethlehem*, &c.

I know not any of us that ever ſo much as queſtioned the Truth of the *Hiſtory*, as recorded in Holy Scripture, concerning *Jeſus* of *Nazareth*, &c. But (ſetting aſide the Envy of our Adverſaries) their Miſtakes about us ariſe from our affirming, *That the bare Hiſtorical Knowledge of this* Jeſus *of* Nazareth *will not ſave the Soul of any Man, without the Light of the Spirit of Chriſt opening Man's Underſtanding, that he may know the Myſtery of God the Father, and of Chriſt, as the Apoſtle ſaith*, Col. 2. 2. *and* Epheſ. 3. 4. That ye may know mine Underſtanding in the Myſtery of Chriſt; and 1 *Tim.* 3. 16. Without controverſie great is the Myſtery of Godlineſs, God manifeſt in the Fleſh, &c. Mark 4. 11. Chriſt ſaid to his Diſciples, viz. *To you it is given to know the Myſteries of the Kingdom of God; but unto them that are without, all things be done in Parables.*

Therefore we declare a Neceſſity for the *Light* to be firſt turned to, and received, before this *Jeſus* can be ſavingly known: Which

Which Doctrine is alſo confirmed to us by Experience, in that we had, as others now have (while in that Nature by which all are Children of VVrath) the Hiſtorical Knowledge and Belief of *Jeſus* of *Nazareth*; yet we wanted the [*Light*] of the Knowledge, as the Apoſtle excellently calls it, 2 *Cor.* 4. 6. Bare Hiſtorical Knowledge being a dark dead Thing, until the Light give Life to that Knowledge.

## Concerning the *Righteouſneſs* of this *Jeſus* of *Nazareth*, &c.

We believe and teſtifie, That this Jeſus of *Nazareth* wrought out, or fulfilled all Righteouſneſs in his Obedience, both in Doing and Suffering the Holy Law and Will of God, and that this Righteouſneſs ſo wrought out and fulfilled, was not for himſelf, but for, or becauſe of all ſuch as truly ſeeing they have no Covering or Righteouſneſs of their own, flee unto, and lay hold of him and his Everlaſting Righteouſneſs, by a True and Living Faith. And do further teſtifie, That this Choice Rayment of Chriſt's Righteouſneſs is not brought forth and put upon the Back of any Prodigal, while he remains in the Far Country, feeding amongſt the Swine; but at, or upon his Return to his Father's Houſe, *Luke* 15. 22. And ſuch Poor, Naked, Starved, Undone Sinners, as in themſelves, ſeeing their own Righteouſneſs to be as a Menſtruous and Filthy Thing, are the proper Subjects of this Righteouſneſs, as being now made meet to be Partakers of it, *Col.* 1. 12.

And we further teſtifie, that the Hiſtorical or bare Belief or Knowledge of this Righteouſneſs from the Letter, only by the aſſent to the Truth thereof from the Natural Underſtanding, is not ſufficient or enough to make this Righteouſneſs really or truly theirs; but as the Father of the Returned Prodigal ſaid to his Servants, (viz.) *Bring forth the beſt Robe, and put it on him*: So this Righteouſneſs muſt become ours by that Living Faith which purifies the Heart, God the Father by his Spirit putting it on us, and making it ours, according to 1 *Cor.* 1. 30. *But ye are of him in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs, &c.*

Con-

## Concerning the *Blood* of this *Jeſus* of *Nazareth*, &c.

VVe believe and teſtifie, That his Blood exceeds not only the Blood of Bulls and Goats, but the Blood of the Beſt Man or Men that ever was, or ſhall be in the VVorld. And we do in the Sight of God really own the Blood of the Son of Man; both according to the Hiſtory, and in the Myſtery (as we do his Croſs) both as ſhed for us, and to be drunk by us; both as beſpeaking Remiſſion of Sin paſt through Faith in it, and as ſprinkling the Conſcience of True Believers, and cleanſing them from all Sin. Therefore it is called, *The Precious Blood of Chriſt*, as being of an Incorruptible Nature, 1 *Pet.* 1. 18, 19. and is therefore ſaid to ſpeak better Things then the *Blood of Abel*, being (by way of Emphaſis) called, *The Blood of his Dear Son, &c.* and is alſo called, a *Price*; *Ye are bought with a Price*, 1 Cor. 6. 20. by all which it is manifeſt to be of infinite value, both in the Account of God, and all thoſe that know it, by being VVitneſſes of its Vertue, ſprinkling their Hearts from an Evil Conſcience, *Hebr.* 10. 22. But becauſe we teſtifie, that its not the Notion, or bare Hiſtorical and Litteral Belief of thoſe things that juſtifie, or make us really free from that VVrath which comes upon every Soul of Man that doth Evil, whether *Jew* or *Gentile*, *Profeſſor* or *Prophane*, but only the Life and Vertue of this *Blood* received into the Heart, by that Living Faith, which Chriſt alone is the Author of.

Therefore are we branded with *ſleighting the Blood of the Man Chriſt, &c.* though we teſtifie our Eſteem thereof, both in the Hiſtory and in the Myſtery, and that without the Life and Vertue of this *Blood* there is no Remiſſion.

Con-

## Concerning *Justification by the Blood* of this *Jesus* of *Nazareth*, &c.

I touched at it before, and do further testifie, That as without *Blood* there is no Remission, neither can any *Blood* or *Offering* besides the precious *Blood of Jesus Christ* remit any Man's Sins, or make an Attonement for him, although he would offer up his *beloved Isaac* for it; yet God doth try every true Child of *Abraham* inwardly, as he did *Abraham* outwardly, before he shews unto him this Sacrifice of his own providing. And because we testifie according to Holy Scripture and Grounded Experience, that true experimental Justification or Acquitment from all Sin and Unrighteousness is witnessed by believing and walking in the Light, as God is in the Light, as it is written 1 *John* 1. 7. *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanses us from all Unrighteousness*; and being justified by Faith, we have Peace with God through Jesus Christ. And true Justifying Faith is said to *purifie the Heart, by removing Unrighteousness, and plucking up those Plants which God's Right-Hand never planted*, Acts 15. 9. Mat. 17. 20. Luke 17. 6. and is called the *Evidence* and *Substance*, Hebr. 11. 1. and Christ is said to *dwell in the Heart by Faith*, because the true and living Faith realizeth good things to the Soul, as the Eye doth by Union with its Object to the Body, Faith being the Instrument by which the Life and Vertue of the Blood of Christ, that justifies, is received or sucked into the Soul that is justified, and thereby perfects forever those that are sanctified; whose Eye being alwayes fixed single on that which cleaneth, their whole Body must needs be full of Light and Glory.

*F. C.*

# Rebellion Rebuked:
IN AN
# ANSWER
TO A
## Scandalous Pamphlet,
ENTITLED,
*The* Quaker *Converted to* Chriſtianity, &c.

AS concerning this Young-man, whom *William Haworth* calls, *The Quaker Converted*, and giveth his Book that Title; VVe would have all Moderate People to judge, (by what follows) whether he was ſuch a one as he hath ſtiled him: For he hath affirmed (in his Epiſtle to that little Pamphlet) That *he was fully of their Way, Faith, Spirit and Principle*; And that *he went farther then moſt of them towards that they call Perfection*; And that *he is now able to engage any* Quaker *in* England *in Diſcourſe*: Making a very great Boaſt with much Joy, as if he had taken ſome great Prize, or obtained a great Victory, as may be ſeen in his foreſaid Epiſtle.

Now here followeth the Young-man's own words (by which ye may perceive, how far he was a *Quaker*, and ſee if *W. H.* doth yet underſtand what they and their Perfection is; and when did he hear them call that Perfection, which this Young-man had attained to) *viz.* p. 7. *And when I thought of going to the* Quakers, *theſe things which I did not like among them kept me back, having not Ground in my ſelf for to do them, of which* Silent Meetings *was the chief*, Putting off my Hat *was another*: *For when I*

*met*

*met with one Friend or other, if I ſaluted him with my Hat, I knew not that I did offend God any more then if I did not: Now there were ſome things which the* Quakers *did, that I was not convinced of.* And concluded, *He could not agree with them in all things,* pag. 4. *And* (pag. 1.) *I went ſeveral times, as other Boyes did; only this, I was taken off from having Delight in Sports and Paſtimes quickly after my going* [mark that] *and at that time I was of that Frame of Spirit, that I was ready to aſſent to every thing the* Quakers *did, whether I had Ground for it or not,* pag. 2.

Here ye may read and underſtand this Young Man's Perfection in the *Quakers* Way, and compare it with *William Haworth's* Affirmation (as aforeſaid) and then let all Sober and Rational People judge, if this Young-man was *fully of their Way, Spirit, Faith and Principle, and went farther towards that they call Perfection then moſt of them,* as he hath affirmed, pag. 1.

*Firſt,* Whether it be the *Quakers* Way, Faith, Spirit and Principle, to diſlike *Silent Meetings,* as this Young-man did, which kept him back [mark that.]

2*dly,* Whether it be the *Quakers* Way, Faith, Spirit and Principle to *Salute their Friends* (or any other) with *putting off their Hats,* as this Young-man did, *not knowing* he Offended God, &c.

3*dly,* Whether it be the *Quakers* Way, Faith, Spirit and Principle, to *Aſſent to things without Ground* (or are they of that Frame of Spirit (to be ready to aſſent to every thing another of them doth, whether they have Ground for it or not) as this Young-man was.

4*thly,* And whether it be the *Quakers* Way, Faith, Spirit and Principle, to ſay *You* to a *Single Perſon,* and to call Men *Maſter,* as this Young-man did, who confeſſeth, He could not agree with them in all things.

So take notice, what the things are he did diſlike, and could not agree with them in, which kept him back (as he hath ſaid.)

And now ſee if he were *fully of the* Quakers *Way, Faith, Spirit and Principle, and went farther then moſt of them towards that they call Perfection,* as *W. H.* hath affirmed, and publiſhed to his own Shame, who is ſo blind (through his Envy) that he did not ſee the ſame Young-man giving him the Lye, in ſeveral places in the afore-ſaid Pamphlet, to which he wrote the Epiſtle.

And how may the whole Nation of *England*, and many in other Countries, and such as have been their Persecutors, give this Envious Man the Lye? and rebuke him for his Folly and Wickedness, who hath made such Notorious Lyes and Slanders against an Innocent Suffering People? as will more appear in what followeth.

It is well known to many yet living, what a Stir and Stumbling there was about their *Meeting in Silence*, their *Keeping on their Hats*, and *Speaking plain Language*, without Respect of Persons, according to the Scriptures of Truth, denying their former needless Words and vain Complements, being come to know a Bridle to their Tongues, *Jam.* 1. 26. and their Salvation wrought out with Fear and Trembling, which was a strange Work and Wonder to Professor and Prophane, though plentifully testified of in the Scriptures (which they call their Rule) but know them not, as is manifest.

And what Great and Cruel Sufferings did many of them sustain, because of their Faithfulness to God in these things, which were Contemptible in the Eyes of the Wise and Prudent Men of this VVorld, who scornfully reproached them by the Name *Quaker*, because they were such as Trembled at the VVord of the Lord, *Isa.* 66.

Now these are the things that kept this Young-man back, which he did not like, nor find Ground in himself to do them, as he hath said: But the *Quakers* do still find Ground in the Truth, to do what the Lord requireth; and their Way, Faith, Spirit and Principle is the same, and not changed.

Now wherein this Young-man was *fully of their Way, Faith, Spirit and Principle*, who knows? And wherein his *Perfection* did consist, no Body knows, except in perfectly denying the Truth and Power of God, and fleeing the Cross with *W. H.* who also did stumble at the same Stumbling Stone, which became as a Rock of Offence unto him, as the Witness of God [in him] shall shortly bring to his Remembrance, though at present his Pride and Envy hath blinded him, and hath made Lyes his Refuge to Oppose and Villifie the People of the Lord.

For this Young-man hath sufficiently confessed his Ignorance concerning the Work and Way of the Lord, who did dislike and stumble

ſtumble at *Silent Meetings*, which the *Quakers* do not diſlike, but do prize, as a Means through which they came to know the Lord, and his Salvation, as their Brethren did in Ages paſt, who waited for him in the Way of his Judgments, *Iſa.* 26. 8. as may be plentifully ſeen in the Scriptures of Truth, where the Lord commanded *Silence* and *Stilneſs*, &c. of which I may mention ſomething at preſent, for the ſake of the Ignorant, as *Iſa.* 41. *Keep Silence before me, O Iſlands, and let the People renew their Strength; let them come near, then let them ſpeak*: But this is hid from the vultures Eye, and from all who Diſobey the Light, which they be lighted withal. And *Ezek.* 2. 13. *Be Silent, O all Fleſh, before the Lord, &c.* And *Hab.* 2. 20. *But the Lord is in his Holy Temple, let all the Earth keep Silence before him:* Hear this, ye Earthly-minded, who uſe your Tongues, and the Lord never ſent you. *And there was Silence in Heaven*, Rev. 8. But this is out of your Reach, who cry, *Revelations are Ceaſed. Be Still, and know that I am God, &c.* Pſal. 46. *Tremble, and Sin not; Examine your own Hearts, and be Still*, Pſal. 4. *Therefore will I wait upon the Lord*, Iſa. 8. *But they that wait upon the Lord ſhall renew their Strength*, Chap. 40. 31. And Chriſt Jeſus the Lord bid his Diſciples *wait till they were indued with Power* (or Strength) *from on High.* Much more might be mentioned, but this may ſerve to let you ſee your Ignorance of the Work and Way of the Lord among his People, who did not diſlike nor ſtumble at ſuch things, as you do: For, *he that loveth his Brother, abideth in the Light; and there is no Occaſion of Stumbling in him*, 1 John 2. 10.

So here ye may read and ſee the Cauſe and Ground of your diſliking (and ſtumbling at) theſe things, which the Holy Men of God were acquainted with in all Ages. And what was the Cauſe, why the Name *Quaker* was firſt given this People (in Reproach) at that day? But only for witneſſing the States and Conditions of the Holy Men of God, recorded in the Scriptures of Truth, whoſe Salvation was wrought out with Fear and Trembling; who would have been called *Quakers*, had they been in your dayes, of which much might be ſpoken.

So this Young-man, *W. H.* cryes up for ſuch a Perfect *Quaker*, is ſo far from being ſuch a one, that he is ignorant of thoſe things

things (and dislikes them) for which that Name was given them, as he confessed the same to me, and could not own that Refuge of Lyes *W. H.* hath made concerning him; And I do not understand from his Master, or any in *Hartford*, that he was ever Ten Times at the *Quakers* Meetings, but went sometimes, as other Boyes did, as he hath said, and may be further seen in that Account from *Hartford*, here inserted.

So let the Reader observe and take notice, what a thing of nought (or rather Scandalous Lyes, which *W. H.* hath heaped up) he re oyces in, and makes his vain Oration and Boast of, as in his Epistle. And see some of this poor bewilder'd Lad's Contradictions and Confusions, in speaking about the Light, wherein he hath shewed his Weakness and Blindness, and not his Perfection nor Ability to engage any *Quaker* in *England*, as *W. H.* hath fooliſhly boasted, like a Fooliſh Child of a Feather, or like a Distracted Man that fights with the Air.

Now here are some of the Young-man's own words, as he hath set them down in the aforesaid Pamphlet, by way of Question and Answer.

In pag. 15. Quest. *Was that Light by which I was convinced of Sin, and by Obedience thereunto thought I should be brought into the Image of Christ — was it the Light of the Spirit of Christ, yea, or nay?*

Answ. *Nay, if I may judge of the Tree by the Fruit.*

Quest. *What Light is it then?*

Answ. *The same with that which the* Heathens *had by Nature, Sixteen Hundred Years since,* Rom. 2. 14.

*Reply,* Now let the Reader give Judgment concerning this *Tree,* according to the *Fruits* thereof, which he himself hath *tasted,* as by his own *Confession.*

In pag. 7. *As I went on, I met with a Passage,* Ephes. 5. Fooliſh Talking and Gesting, *and* Mat. 12. 36. Ye shall give an Account for every Idle Word; *and the* Light in me *assented to it, that I ought not to do so; and when I was* reproved *for it, I was* obedient, *and by* Obedience *was* delivered *from such Sins, from whence I became of few words.*

And

And in pag. 18. Queſt. *Was there not a Power, when I obeyed the Light, Reproving me for Sin, which did deliver me from Sinning, and gave me ſtrength to do that which was Good, and Right, and Juſt before God and Man?*

Anſw. *Yes, there was a Power, which did deliver me from ſinning outwardly, or doing any wrong to my Neighbour, or telling Lyes, but choſed rather to ſuffer Anger then to do it. It bore me up when I was hiſſed at for what I did, &c.*

And in pag. 3,4. *I will inſert one Remarkable Paſſage, which I did when I was about Nineteen or Twenty Years of Age, which is this,* (viz.) *I being ſent to the Shop for Herrings, and had them delivered unto me, I did diſlike ſome of them; and being ſent to the Barrel alone to change ſome of them, I being a great Lover of them, it roſe in me,* What a Brave Oportunity I had to ſlip One into my Pocket, for my ſelf: *This was the Temptation. On the other hand came the Light, Reproving of me in this manner;* I muſt not do this thing; Why? If it ſhould be known, it would be a Diſhonour to my Name, and I ſhould be aſhamed to look any Body in the Face: And if it were not known to Men, yet God would know it; and he would puniſh me, if I ſinned againſt him. *Through which Means I did obey that which did Reprove, and touched none but what was my due; And I went home Rejoycing with my ſelf in this manner,* How happy was my Condition now, beyond what it had been if I had diſobeyed the Reproof! And how Good was the Lord to me in calling to me, when I was tempted to do that Evil! —*So was I convinced of one Evil one day, and was delivered from it; and another day another Evil, and had Power over it; and I had Joy and Peace in it.*

*Rep.* And yet he compares this Bleſſed Light (which hath done all this Good for him) to the *Egyptians* (which grievouſly and wickedly Oppreſſed and Afflicted the Children of *Iſrael*, on whom the Lord ſent his Plagues, becauſe of their Cruelty, which they exerciſed upon his People) as may be ſeen in pag. 18. and yet confeſſeth, he had Joy and Peace, and Comfort, and Quietneſs of Spirit under theſe Task-maſters, which the poor *Iſraelites* had not, but cryed to the Lord, as may be read, *Exod.* 3. and ſo no fit (but a wicked and unrighteous) Compariſon, which the Lord will one day judge him for, when his Blind Eye is opened.

And

And again, in pag. 19. Quest. *Do I despise that Light, Knowledge or Conscience, which reproveth Man for Sin* in him, *and judge it not to be Obeyed?*

Answ. *No; I believe it is the Duty of every one to walk in the Commandments of the Law of God, and do keep a Conscience void of Offence, according as it is written,* Holding Faith in a Pure Conscience; *hoping to be found in the same my self.*

Quest. *For what End do I desire to be found in Obedience to this Light?*

Answ. *Because it is my Duty to God; not for Life, but from a Principle of Life, &c.*

And *William Haworth* calls the same Light the *Deity,* in his *Epistle* to the aforesaid Pamphlet, And saith, *Its the Spirit maketh known Sin when it cometh, which is not seen before, as the shining of the Sun through a Crack into a Dark Room,* pag. 6. And in the Epistle saith again, *Its the Light of Nature,* Rom. 1.

So let all People, who have any Understanding (or Skill) to judge of a Tree by the Fruit, take good notice of the Fruits and Effects of this Tree, *The Light which convinceth Man of Sin, in him*; and also to consider the Confusions and Contradictions of these Blind Men, who one while call it the *Spirit,* and the *Deity,* [that is, the *Godhead*] and saith, *It maketh known Sin, which is not seen before*; and saith, *Its my Duty to God to obey it,* and *desires to obey it from a Principle of Life*; *and how good was the Lord in calling to me?* So its the *Call of the Lord* (when tempted) *to forsake Evil, and delivers from it, and gives Power and Strength to do that which is Good, Just and Right in the Sight of God and Men*; *and gives Peace, and Joy and Comfort,* as aforesaid.

And then again saith, of the very same thing; *Nay, its not the Light of the Spirit of Christ, if I may judge of the Tree by the Fruit. But its the Light of Nature, and the same the* Heathens *had by Nature, and the* Egyptian-*Task-masters, and Bondage of* Egypt, pag. 18.

So now, put all their Jumble together, and you will read their Blind Mad Work thus, (*viz.*)

*It is* not *the* Light *of the* Spirit *of* Christ *that Convinceth of Sin,* p. 15. *It is the* Spirit *that maketh* known Sin *which is* not seen before, p. 6. *No; it is the* Light *of* Nature; *the* Heathens *had it*

by

*by Nature*; *and its the* Egyptian-Tasks, *and the* Bondage *of* Cruel Pharoah. *No, but it is the* Godhead, *that the barbarous people saw by, when they apprehended* Paul *to be a* Murderer, *when the* Viper *fastened on his Hand*, Acts 28. 4. *Do I despise this* Light *of* Nature, *this* Cruel Pharoah, *this* Light *which is* not *of the* Spirit *of* Christ? *No*; *For what End do I desire to* Obey *this* Egyptian-Task-master, *this* Light *of* Nature, *this* Spirit *which is* Not of Christ? *Because its my* Duty *to* God, *not for Life, but from a Principle of Life. Had not I a* Power over Sin, *and* Deliverance out of it, *and* Strength *to* do *that which was* Good, *and* Just, *and* Right *in the* Sight of God *and* Man, *and* Joy, *and* Peace, *and* Comfort, *and* Quietness of Spirit, *when I obeyed this* Pharoah, *this* Light of Nature, *which is not the Light of the Spirit of* Christ? *Yes*; *I had a* Joy *and* Peace *in it*; *and it was the* Call of the Lord *to me.*

So compare this Heap of Confusion with the State of *Israel* in *Egypt*, *Exod.* 3. and see what Joy, and Peace, and Comfort, and Quietness of Spirit they had there, which this Lad compares the Pure Light of the Son of God unto, who knows not what he saith, nor whereof he affirms; of which more may be written by another Hand, towards the End of this Book; as also a further Account from *Hartford* (where he dwells) concerning him, which I would have the Reader take good notice of.

And in that he saith, *The Light by which the* Heathens *did the things contained in the Law*, Rom. 2. (*which shewed the Work of the Law written in their hearts*) *is not the Light of the Spirit of Christ*; he is found a Denyer of the Scriptures, *John* 1. 9. and *Tit.* 2. For, if every Man that cometh into the World be lighted with the Light of Christ, then the *Heathens*, and all other Men, were lighted: And if the Grace of God, which brings Salvation, hath appeared to all Men, then it appeared to the *Heathens*; for they were Men, and came into the World. And herein *W. D.* thou contradicts thy Companion, and great Adorer of thee, *W. H.* who calls it the *Deity* (*Godhead* (as aforesaid) and the Godhead is the same Spirit, or Life and Light, which was in Christ Jesus, as it is written, *Col.* 2. 9. which is Grace and Truth, *John* 1. 16. 17.

So then, it was the Light, Spirit, Grace and Truth, which was in Christ Jesus; That appeared to the Barbarous (or *Heathen*) People, by his Confession.

And so now, let this Tree be judged of by its Fruits (according to the Young man's own Saying) and let us see what kind of Fruits it bears; for I have read, *That Men do not gather Grapes of Thorns, nor Figs of Thistles*; and that *A Good Tree cannot bring forth Evil Fruit, neither can a Corrupt Tree bring forth Good Fruit*, Mat. 7. Luke 6. 43, 44. So by this true Rule, let all who reads and tastes of these Fruits, judge of this Tree (the *Light*.)

*First*, pag. 7. It assented to the Words of Christ and his Apostles.

2*dly*, It Convinced him of Sin, and Reproved him, and called to him when he was going or thinking to Steal, and it kept him from obeying that Temptation about the Herrings, though he loved them, and had a brave Oportunity to (steal or) slip one into his Pocket.

3*dly*, It caused him to be of Few Words, and kept him from Lying, or telling of Lyes.

4*thly*, It delivered him from Sinning outwardly, and from doing any Wrong to his Neighbour.

5*thly*, It gave him Strength (or Power) to do that which was Good, Just and Right in the Sight of God and Man.

6*thly*, It convinced him of one (Sin or) Evil one day, and delivered him from it; and another day another Evil, and he had Power over it.

7*thly*, He had Joy, Peace, Quietness of Spirit and Comfort in Obedience to it.

*Reply*, Now whence (or from what kind of Tree) cometh these Blessed Fruits and Effects, if not from the Tree of Life? Or who is the Author of (or from what Spirit comes) this Light, if it be not the Light of Christ Jesus?

Is it not the Spirit of Truth that convinceth of Sin, and keeps from Lying, and Stealing, and wronging of Neighbours, and leads into all Truth, to do that which is Good, and Just, and Right in the Sight of God and Man?

And was not that their Comforter, who were lead and guided by it?

it? (Did it not give them Joy, and Peace, and Comfort, when they were obedient to it?) Read and understand: Or who gives Peace to his People besides him?

And is it not the same Grace of God, which *Paul* declared of, *Tit.* 2. which taught them to deny all Ungodliness and Worldly Lusts, and to live Soberly and Righteously? Then did it not teach them to deny Lying, and Stealing, and Wronging their Neighbours, and to do as they would be done by, according to Christ's Doctrine? Or is there any other Spirit or Light, which can deliver from Sin, and give Power over it, but what is of Christ Jesus? Is it not written of him, *That there is no other Name under Heaven by which Men can be saved* (or delivered?) And is he not called the *Deliverer* and *Counseller*, who is the true Light, that *lighteth every man that cometh into the World*? Read the Scriptures, and consider these things. *Acts* 4. *Isa.* 59. *John* 1. 9

Is it not the Light of Christ, that makes Sin manifest? *Eph.* 5. And doth not the Apostle say, (in that same place) vers. 8, 9. *The Fruit of the Spirit is in all Goodness, Righteousness and Truth*? So judge of this Tree by its Fruits, if it be not all Goodness, Righteousness and Truth, which it brings forth.

And doth not *W. H.* say, *It is the Spirit that maketh known Sin, which is not seen before*? [Mark] Then whensoever any one seeth Sin, it is the Spirit that makes it known; for it is not seen before. And that it was the *Godhead, in which the Barbarous People saw, &c.* Acts 28. And yet how Enviously he Clamours against the *Quakers*, in his confused dark Mind, calling their Spirit *Delusion*, and their Doctrine *Antichristian*; like the Foolish Clamerous-tongued Woman (*Solomon* speaks of) whose *Feet are without, pulling down her own House*?

How do you think your *Babel* will now stand, when ye thus throw up and pull down your own Work, and Revile us for the same Truth you acknowledge in Words; like the Hypocrites of old, who said, They *had one Father, even God*; and yet called Christ Jesus, *Deceiver* and *Blasphemer*, and judged him worthy of Death because he acknowledged himself to be *the Son of God*, (who was truly so?) *John* 19. 7.

So read your Spirit and Way, which is not like Christ Within nor Without, though thou sayest you have both; but the con-

trary appears in thee: And ye are more like the Mad-Man, *Prov.* 26. who caſt Fire-brands, Arrows and Death at you know not what; comparing the Light of Chriſt to *Pharoah* (or *Egypt*) and *Light of Nature*; Contemning and Undervaluing it, as if it were not of God, but what ye know not; like the *Jews*, one while *A Good Man*, and then, *Nay, but he Deceiveth the people*: So you, one while, its the *Deity*; and then, *Nay, its Not the Light of the Spirit of Chriſt*, but *the Light of Nature*.

Thus are you confounded about that which delivers from Sin, and Temptations, from Lying, Stealing and doing Wrong, and keeps out of Evil, and gives Power over it, and convinceth of Sin, and reproveth for Sin, and which gives Strength to do that which is Good, Juſt and Right in the Sight of God and Man, and Joy and Peace in it.

Take heed of the Sin againſt the Holy Ghoſt; for it is near when that which caſts out Devils is called *Belzebub*: Your Reproaching of us, is little to us; but beware, how you ſport your ſelves with a Conſuming Fire; and be you Warned in time for your own Souls ſake,

And conſider your Confuſion and Darkneſs, Whether the Lord requireth Obedience, Service or Worſhip, to any other Light or Spirit (of *Chriſtians*) but his own; or what Tree or Plant would the Heavenly Father have to grow, but what is of his own planting. as it is written, *Every Plant, which my Heavenly Father hath not planted, muſt be plucked up.*

Doth God require Duty to him in that which he will pluck up? Is it ſafe to deſire to be Obedient to that? How blind are you, not to know what this Tree is, by its Good Fruits? May I not ſay to you, as the Man (whoſe Eyes Jeſus Chriſt had opened) did to the Hypocrites of old; *Why herein is a Marvelous thing, that ye know not from whence he is, and yet he hath opened mine Eyes.* And yet you ſay, as to Light, *The Spirit maketh known Sin, when it cometh, which is not ſeen before*, So then, that which gives the Sight of Sin at any time, is the Spirit, according to your own Doctrine, pag. 6.

Now, how happy would it be in all *Chriſtendom*, yea, in all the World, if this Good Tree did grow and proſper in and among them all, which delivers and keeps from Sinning outwardly, and

from

from Temptations; from Lying and Stealing, and Wronging their Neighbours; and which gives Strength and Power to do that which is Good, and Juſt, and Right in the Sight of God and Man; and gives Peace, and Joy, and Quietneſs of Spirit, and Comfort, in Obedience thereunto. Conſider it well, and ſee if it be at all like the Cruel Bondage of *Egypt*, whither this Young-man went down for help againſt the True Light and Spirit of Chriſt, which makes known Sin, and reproves it, and delivers from it; but it hath proved a Broken Reed to him: *Wo be to them*, ſaith the Lord, *that go down to* Egypt *for Help*, Iſa. 31. 1,2,3.

Would not the Fruit of this Bleſſed Tree heal the Nations, and ſtill the Raging Sea of Folly and Wickedneſs, which ſwells and abounds among them? What a Bleſſed, Peaceable, Quiet, Juſt, Righteous Life would they all live in, were they but come to this State? Not to Wrong one another, nor Steal one from another, nor Lye one to another; Would they not ſpeak Truth every Man to his Neighbour, as the Lord requireth, then?

Surely that which keeps from Sin and Temptations, Lying and Stealing, and VVronging another, would keep them from Killing and Robbing one another, and from doing any Violence to one another, or Perſecuting one another about Religion; for here they would be of one Heart, Mind and Spirit, ſitting down in Joy, and Peace, and Comfort, and none would make them afraid: VVhat a Bleſſed Condition would this be? Let all People that have any Senſe judge: And how Aimable and Deſirable is this State in the Eyes of many People?

VVould not theſe Bleſſed Promiſes of the Lord be fulfilled? *They ſhall beat their Swords into Plough-Shares, and their Spheers into Pruning-Hooks; and Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more*, Iſa. 2. *And they ſhall ſit every one under his own Vine, and under his Fig-Tree, and none ſhall make them afraid*, Mic. 4. VVould not this come to paſs, and be accompliſhed this VVay, let the VViſe in Heart judge.

VVould not Nations Rejoyce and be Glad at the Proſperity of this Bleſſed Tree? And who would not be able (among them) to judge whence this Tree is, by thoſe bleſſed Fruits it bringeth forth?

For ſurely, that which will keep a Young Man (or an Old Man) from ſtealing the value of a Herring, will keep ſuch (whoſe Hearts have been long exerciſed with Covetous Practices) from ſtealing a Cow, or a Horſe, or any ſuch things, or from wronging their honeſt Neighbours any more, as they have done; and it will teach them, (if they obey it) to do that which is Good, Right and Juſt in the Sight of God and Man.

How would the very Root of Wickedneſs decay and wither Inwardly, if all were ceaſed from Outwardly? Would it not ſpeak Barrenneſs, if no Fruits appeared? Would not the Devil, and his Works, and his Kingdom, and Authority ſoon be deſtroyed, and come to an End by this Means and Way? Judge, you that have Wiſdom to count the Number of the Beaſt.

And who now is appointed to do this great Work, or who (or what) is able to accompliſh it, but Chriſt Jeſus, the True Light, which lighteth every Man that cometh into the World, *John* 1. 9. as it is written of him 1 *John* 3. 8. *For this Purpoſe was the Son of God manifeſted, That he might deſtroy the Works of the Devil* [Mark that] *And all Power is given to him; And there is no other Name under Heaven, by which Men can be ſaved* (or delivered from Sin) Acts 4. 12. *For he is the Deliverer, which comes out of* Sion, *to turn away Ungodlineſs from* Jacob, Iſaiah 59. 20. Rom. 11. 26. If ye have Ears, hear, and read with Underſtanding.

And why now ſhould ye thus Blame, Reproach and grievouſly Slander and Envy the *Quakers* (ſo called) for vindicating and endeavouring the Proſperity of this Bleſſed Tree and Plant of Righteouſneſs, whoſe Fruit would Heal the Nations, did they but ſit under it? Were they bnt Obedient to this Light, how would it keep their Conſciences void of Offence toward God and Man? as this Young-man ſpeaks of it, Hoping to be found in the ſame himſelf, as his Duty to God, p. 19.

And yet in pag. 12. he ſaid, *The Devil had two Cards to play, which were Objections againſt the Doctrine of* Chriſt's making Satisfaction for all my Sins, both paſt, preſent and to come.

And in pag. 17. *The Lord opened mine Eyes, and ſhewed me Salvation by a Perſon* wholely Without me.

And pag. 18. *But I found a greater Joy and Peace when I ſaw Sal-*

*Salvation by the Righteousneſs of* Chriſt without *me, being a* more compleat *and* ſurer *Righteouſneſs then that* wrought in me; *being hereby delivered from* Fear *of* Miſcarriages, *to the Loſs of my Salvation.*

And *W. H.* ſaith, *That the Righteouſneſs of Faith, by which we are juſtified is* wholely without us; *And that the Father hath powred forth* all his Wrath *upon his* Son Jeſus Chriſt.

Now if this Doctrine were True and Sound Doctrine, there is no need to Fear of Miſcarriages: For there is no Wrath left to puniſh Sinners, if *All* be poured forth upon Jeſus Chriſt; and that Satisfaction was made Sixteen Hundred Years ago, for *All Sins paſt, preſent* and *to come*; the Devil might play what Cards he will now (if this be true) there's no need to Fear the Loſs of Salvation through Miſcarriages. And that was a needleſs Doctrine of Chriſt, to bid his Diſciples, *Watch and Pray, leſt they enter into Temptation*, Mat. 26. 41. and of the Apoſtle *Peter*, who bid them *give all Diligence to make* their Calling *and* their Election ſure, 2 *Pet.* 1. 10

If theſe Men's Doctrine be true and ſound, when will that time come, that VVicked Men will not indure ſound Doctrine, which the Apoſtle ſaid they would not, but would heap up Teachers after their own Luſts, and turn their Ears from the Truth, 2 *Tim.* 4. 3,4.

Who among all the Ungodly in *Chriſtendom* (ſo called) would turn their Ears from this kind of Doctrine? O ye Daubers with Untempored Morter, and Sowers of Pillows under all Arm-Holes! The Lord is againſt you, and he will break down your Wall, and rent your Pillows from you, as in dayes paſt, *Ezek.* 13. who have turned away your Ears from the Truth, Chriſt Jeſus, the true Light, which lighteth every Man that cometh into the VVorld; and cauſe the People to Err by your Lyes, and by your Lightneſs, like your Brethren, the Falſe Prophets of old.

Was there ever ſuch a Doctrine preached by any of the Holy Men of God, as this, ſince the beginning of the World? Search the Scriptures (and ſee) which you call your Rule, where ever they preached, That the Faith that juſtified them, and their Salvation was wrought out by a Righteouſneſs or Perſon *wholy without them*, as you do?

Did

Did they not ſay, Their *Faith workt by Love, and purified their Hearts*? Acts 15. 9. And that *the Righteouſneſs of the Law was fulfilled* In *them, who walkt not after the Fleſh, but after the Spirit*? Rom. 8. 4. And that *the Anointing was* In *them, and was their Teacher; and that it was Truth, and no Lye*? And is not Chriſt the Truth, who lighteth every Man? And was not he their Righteouſneſs, Sanctification and Redemption? And much more might be declared of their Teſtimony, how their Salvation was wrought out with Fear and Trembling; and that it was God that workt in them to Will and to Do of his own Good Pleaſure.

And yet again thou *W. H.* ſaith in thy foreſaid Epiſtle, (viz.) *Jeſus Chriſt is amongſt us*; *we* eat his Fleſh, *and* drink his Blood; *he dwelleth* in us, *and we* in him; *we have both Chriſt Within and Without*; *we have both Word and Spirit, and ſo we have the better of them that divide theſe.*

Now if Jeſus Chriſt dwelleth *IN* you (as you ſay) doth not the Saviour dwell in you? And if you eat and drink his Fleſh and Blood, is it not then *IN* you?

O *William Haworth*! Doſt thou not yet ſee thy Darkneſs, thy Confuſion, Contradictions and Falſe Doctrine? Hath thy Envy ſo far blinded thee, to cry one while, *wholely without you*; and then again, *he dwelleth in you*? How will this hold together in the Day of thy Account, which haſtens?

And then thou ſayeſt (in thy Epiſtle, pag. 9.) viz. *Our own Righteouſneſs is within us, inhering in our Souls*; *it conſiſts in thoſe Vertues and Gifts that the Spirit of God works in our Minds.* And pag. 10. calls it, *The Righteouſneſs of meer Man.*

So then the Gifts and Vertues the Spirit of God works in our Minds, is but of meer Man, by thy Account, and as Filthy Rags; for ſo ſaid the Prophet concerning their own Righteouſneſs, *Iſa.* 64. 6. Would not this be Blaſphemy, to call the Gifts and Vertues, that the Spirit of God works in our Minds, *Filthy Rags*? Conſider it.

And would not this be Madneſs and Folly, for *Paul* to ſay, *I count all Loſs and Dung, that I may win Chriſt, and that I may be found in him*; *not having thoſe Gifts and Vertues which the Spirit*

of

*of God's work in my Mind.* Oh Heap of Confusion? how hath thy Envy and Pride blinded and befooled thee?

And then in page 11. thou sayst, (viz.) *The* Quaker *goes about to make his own Righteousness to stand.*

Yes, and blame him not, if it consists in those Gifts and Vertues that the Spirit of God works in his Mind, as thou sayst it doth; how is any one a true *Christian* without these?

O *Will. Haworth*, How is the wise foolish man taken in his own Envy and Craftiness against the poor honest *Quaker*? The Lord hath found thee out, and rebuked thy Madness, thou back-sliding treacherous Man: And thou art even proclaiming thy Folly, like *Jannes* and *Jambres*, who withstood *Moses*, which is now made manifest.

And be it known to thee and all the World, that the *Quaker* owns no other Righteousness to be justified by, but the Righteousness of Jesus Christ; the Righteousness which is of God by Faith in him, according to the Scriptures of Truth, nor no other Name under Heaven by which Men can be saved, whatever any of you dream of them; and yet they desire those Gifts and Vertues the Spirit of God works in their Minds may stand and be increased, according to that good Exhortation, 2 Pet. 1. 5. *Add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, &c. for he that lacketh these things is blind, &c.*

Had not *Gamaliel* more Wisdom, Patience and Understanding then thee and thy Companion (in this Work) who said, *If the Work were of God it would stand, and they could not overthrow it?*

And you call the Work of God, the Righteousness of meer Man, and say, its rotten and must fall, as in the last page of your Book.

Who is Anti-christ now *W. H.* the *Quaker* or thee? Read 1 *Joh.* 4. 2, 3, 4. and consider your *Babel*, where God is confounding your Language, and the Language of all the Earth, whose Weapons shall not prosper against his Truth and People; but he will condemn every Tongue that rises up against them, as he hath thine.

And why dost thou call the *Quakers* Spirit a Spirit of Delusion, and say, their Doctrine is Anti-christian, in diametrical Opposition to the Doctrine delivered by the Apostles of Jesus Christ, which

Way wilt thou go about to prove this falſe envious Charge againſt us? thou canſt never prove it while thou liveſt, but it ſhall turn upon thy own ſlandering Head: for we can prove our Doctrine to be parrellel with the Doctrine of the Apoſtles, and of Chriſt himſelf by the Scriptures of Truth; and we are made manifeſt in mens Conſciences, as the true Miniſters of the Goſpel were; and we witneſs that in Truth, which thou haſt ſtole the Words of; for we do eat the Fleſh of the Son of Man, and drink his Blood, &c. which didſt thou really witneſs, thou wou'dſt have Fellowſhip with us, and not revile and belie us, as thou doſt.

But whoſe Doctrine is yours like think you? who cry wholy without, and the Devil had Cards to p'ay againſt Satisfaction (from wholy without) for all your Sins paſt, preſent and to come, and that the Father hath poured forth all his Wrath upon his Son Jeſus Chriſt? Oh ye Blaſphemers! who blaſpheme God and his Tabernacle, and them that dwell in Heaven; for I teſtifie for God, ye call his true and faithful Witneſs (in you) the Devil; and the Hour is coming in which you ſhall feel his heavy Stroaks for theſe things, and he will play you ſuch Cards (as you call them) as all your Skill Wit and Strength will not be able to prevail againſt, and then your falſe Hope, Joy and Peace will periſh: Its the Word of the Lord God unto you all, who deny his pure Light wherewith he hath lighted you, and call his Gifts and Vertues but of meer Man.

And then you ſhall know there is Wrath left, enough to puniſh the Hypocrite, Lyar and Slanderer; and that God is angry with the wicked every Day, *Pſal.* 7.

And thou *W. H.* ſayſt, *The* Quakers *catch many ſimple Hearts, and keep them in perfect popiſh Slavery and Bondage, and call'ſt them Foxes and Seducers, &c.*

Now conſider with thy ſelf, and ſee, how thou (in thy blind Envy) doſt ruſh into lying and ſlandering, as a Horſe into the Battle, not fearing God nor regarding Man: Art thou fit to be a Teacher of others who canſt not bridle thy own Tongue? Who will give thee any Credit in theſe falſe Charges, but ſuch as love and make Lyes, like thy ſelf?

Doſt thou know certainly what perfect popiſh Slavery and Bondage is? Conſider the Depth of thy Words and their Conſequence, if thy Charge were true againſt us. Oh *W. H.* what haſt thou done

done againſt the Innocent People of the Lord? My Soul pitties thee, and I can truly ſay, my Bowels are turned for thee, that a Place of Repentance thou mightſt find, before it be too late.

For thou haſt quite mard thy Cauſe (in hand) and thy End the Lord hath fruſtrated, and will (of all his Oppoſers) more and more; and by the Strength of Envy no man ſhall prevail.

Will not Millions of People give thee the Lye (if they ſhould read or hear theſe Words of thine) and abhor thy ſecret ſlaying the Innocent? How dareſt thou ſo confidently aſſert ſuch palpable Lyes and Slanders in the Face of *Chriſtendom*? The *Papiſts* would condemn and judge thee to be an envious Hypocrite, ſhould theſe Lines come to their Hands, who are as oppoſite to us (in their religious Wayes of Worſhip) as Darkneſs is to Light; and are wholy without, twith thee in their dark Imaginations. And this ſhalt thou one Day know, though at preſent thy Envy and Pride hath blinded thee.

And again ſayſt thou, *If ever Satan was transformed into an Angel of Light, it is in this People*; and ſayſt, *They ſwarm like Locuſts; and that you have an Impudent Enemy to deal withall, &c.*

O *William*! How came the *Quakers* to be thus contemptible and vile in thine Eyes, that thou canſt hardly find Words bad enough to reproach them with? What Evil have they ever done thee? How came they to be thy Enemies, let God's Witneſs anſwer, except for telling thee the Truth? If they have any Way wronged thee, let us underſtand it, that thou mayſt be righted, and never foam out thy own Shame thus any more, like the reſtleſs troubled Sea to the View of the Nation.

And as for Satans being transformed into an Angel of Light in the *Quakers*; thou art as much miſtaken, as thy Brethren were that called Chriſt Jeſus Belzebub; for it is Chriſt in them the Hope of Glory, which thou haſt blaſphemed againſt, who is the true Light that lighteth every Man that cometh into the World, to whom all the Angells muſt bow.

And as for their ſwarming, which thou envyeſt, its not like Locuſts (that is thy Miſtake alſo) but as the Stars of Heaven, and the Sand by the Sea-ſhore ſhall the Seed of *Abraham* be, who rejoyced to ſee Chriſt's Day (the true Light) whom thou wouldſt have reproached (as thou haſt us) had he been in thy Dayes.

Therefore repent of this thy Wickedneſs, and ceaſe to pervert the right Way of the Lord, and pray God the Thoughts of thy Heart and the Words of thy Mouth may be forgiven thee; for the Burthen thereof will be thy own, and not touch us (as to hurt us) for we feel ſufficient Armour (in the Light) againſt all the fiery, raging Darts of the wicked; bleſſed be the Lord forever.

Now to return again to ſome more of the young Man's Words, page 17. where he ſpeaks of another Light, which every man hath not, by which he ſaw Salvation by a Perſon wholy without him, whoſe Righteouſneſs being imputed to him. Is this like Scripture-Language (which you call your Rule) ſee more of your Confuſion and Blindneſs; did the Apoſtles of Chriſt preach of a Light that every Man had not, by which they ſaw their Salvation? O ſtrange, erronious Doctrine! quite contrary to the general Teſtimony of all the holy Men of God in all Ages.

Did not *John* (the greateſt of all the Prophets) teſtifie, That it was the *true Light that lighteth every Man that cometh into the World*, *Joh.* 1. 9. *that all men through him might believe*: And do you not yet believe his Teſtimony? If ye ſay you do, then tell us what that other Light is beſide the true Light, that it may be known diſtinctly, according to plain Scripture; for I never read of ſuch a Light, by which Salvation is ſeen, though I have known the holy Scriptures from a Child, yet of this kind of Light I am ignorant; but I have read of the Grace of God that brings Salvation, that teached the Saints; but *Paul* ſaid, *It hath appeared to all men*, *Tit.* 2. And he is as large as *John* in his Teſtimony; and of this I have ſome true Knowledge (with many more) bleſſed be the Lord forever and ever.

Now if ye are not able to give us an Account of this Light, according to plain Scripture, which every man hath not a Meaſure of, by which Salvation is ſeen by a Perſon wholy without you; We ſhall juſtly judge it to be a meer dark and vain Imagination of your own Brains, ſeeing the Scripture ſaith, *This is the Condemnation*, *that Light is come into the World*, *&c.* And the wicked ſlothful Servant was not condemned, becauſe he had not a Tallent, but for not improving it, according to his Maſters requiring; but if all men are not lighted with the true Light, then ſome men have no true Light, then why ſhould ſuch be condemned, who are ſo miſerably

rably deceived (is this Equal?) But if all men are lighted with the true Light (as I believe) Then by your Doctrine ſome have two Lights, another Light beſide the true Light; for thou ſayſt. *Its by a Light which every Man hath not*: So that thou mayſt mean, *Its a greater Meaſure of the true Light then every Man hath; or elſe its another Sort or Kind of Light*; but if it be a greater meaſure of the true Light thou meaneſt; then it alters not the Property, Kind and Nature; and ſo its the ſame in Kind which every man hath a meaſure of: But if it be of an other Kind and Nature then the true Light, then is it properly another Light; and ſo what ſhall we call this (thy) Light, but a falſe Light, or a Divination of thy dark Brain, which thou mayſt ſee by the true Light in thee, thy own and *W. H*'s Confuſion and Blindneſs, which is juſt from the Lord upon you all that oppoſe his bleſſed Truth and People.

And after thy confuſed Prayer, p. 11. (to Chriſt in thee, and to Chriſt in the Heavens, and by and in the Spirit as thou thoughtſt) thou ſayſt, (viz.) *Several Weeks was I in this Trouble, making my Condition known to no one, becauſe I would not be perſwaded to any thing, but did wholy rely upon the inward Inſtructions of the Lord: Thus did my Hope periſh.*

How didſt thou wholy rely upon the Inward Inſtructions of the Lord, when thou prayedſt in that confuſed Manner, as aforeſaid; conſider it?

And did ever any wholy rely upon the inward Inſtructions of the Lord, and their Hope periſh? bring one Example for this, or elſe conclude, thou haſt blaſphemed againſt the Lord, and belyed him and his People in all Ages, as thou haſt.

And in p. 19. thou ſayſt, *Thou hadſt Peace of Conſcience by the powerful Work of God without thee.*

Is this like Scripture-Language? Surely thou haſt got a peace, and out of thy Trouble the wrong Way (if it be ſo) and into much more Trouble muſt thou come then ever, before thou canſt have true Peace with God: The Lord hath ſpoken it.

For thy Flight was in the Winter (as I told thee) and thou haſt fled the Croſs, and ſlipt thy Neck from under the Yoak of Chriſt Jeſus, which *W. H.* calls *the Burthen Yoak*, which is ſo indeed to all the Rebellious, whoſe Tongues are at Liberty to lye and Slander as he hath done.

But

But did not the Saints and People of God in all Ages witness their Salvation and Peace of Conscience, by the powerful Work of God within them? Did not God work in them, when their Salvation was wrought out with Fear and Trembling? And did they not say, *God who commanded the Light to shine out of Darkness hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ: And we have this Treasure in earthen Vessels*, 2 *Cor.* 4. 6, 7. Of which much more might be spoken.

We deny not the Work of God and Christ without (as some have imagined) but do also know as our Brethren did) that no man knows the Things and Works of God (which are spiritually discerned) but by the Spirit of God; and its the same Spirit that raised up Jesus from the dead, that dwells in his People, which quickens their mortal Bodies.

And they never cryed up wholy without, as you do, but preached Christ in them (after they had testified of his Appearance and Work without, as you may read, *Rom.* 8, 9, 10, 11, 12, 13, 14, 15, 16.

And Christ Jesus preached the Kingdom of Heaven within People, *Luke* 17. 20. *And the true Worship of the Father in the Spirit and in the Truth*, Joh. 4. And said, *What if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickneth, the Flesh that profits nothing*; when they cryed, *how can this Man give us his Flesh to eat* (whose Minds were wholy without, like many of you) John 6. And said *Peter*, 2 *Epist.* Ch. 1. v. 19. *We have also a more sure Word of Prophesie, to which ye do well to take heed, as unto a Light that shines in a dark place, until the Day dawn and the Day-Star arise in your Hearts. And Jesus is the bright and Morning-Star*, as ye may read, *Revel.* 22. 16. And Jesus Christ bid People *believe in the Light, that they might become the Children of the Light*, Joh. 6. 62. (and so do we) And he said, *He that hath an Ear let him hear what the Spirit saith unto the Churches*: And the same Jesus said: *He that eateth my Flesh and drinketh my Blood hath Eternal Life.* And said the Apostle, 1 John 1. 7. *But if we walk in the Light, as he is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.*

So they were to drink his Blood; and that was it by which they

they (were cleanſed from Sin, and) had Eternal Life; and if they drank it, was it not then within them? Read and underſtand, for People have drunk Iniquity (as an Ox drinks Water) which hath defiled them, as Chriſt Jeſus ſaid, *Mat.* 15. 18, 19. For out of the Heart proceeds evil Thoughts, Murthers Adulteries, Fornications, Theſts, falſe VVitneſs, Blaſphemies; and theſe Things defile a man; and *Mark* 7. 21, 22, 23. *For from within, out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Thefts, Covetouſneſs, Wickedneſs, Deceit, Lacivioúſneſs, an Evil Eye, Blaſphemy, Pride, Fooliſhneſs: All theſe evil Things come from within, and defile the Man.*

Now muſt not theſe Evil Things be purged out, according to that Saying of *Paul*, 2 Tim. 2. 21. *If a Man purge himſelf from theſe he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſters uſe, and prepared unto every Good Work*; Is any fit for the Maſter's Uſe, but who is purged and ſanctified (as aforeſaid) or prepared to every good Work, till the Evil Works are laid aſide, purged out and forſaken? Or can People ſerve both theſe Maſters? For *he that committeth Sin is the Servant of Sin*, as it is written, *John* 8. 34. 1 *John* 3. 8.

Now how, or by what muſt theſe Evil Things (which defiles People) be purged out, ſeeing they are within them? Muſt not the Antidote be taken inwardly, to expel the Poyſon, that works within, to the corrupting (and endangering the Ruin) of the Body? What is it then muſt cleanſe the Inward Man of Corruption and Defilement, but the precious Blood of Jeſus Chriſt, as of a Lamb without Spot and Blemiſh? Did not that Redeem People formerly from their Vain Converſations? 1 *Pet.* 1. 18, 19. *Rev.* 5. 9, 10. And did they not drink it, and bleſs the Lord, and called it, *The Cup of Bleſſing*? But this is a Myſtery hid from the Fleſhly Birth (all that are in the dark Imaginations of their own Brains) as the Spiritual Birth was hid from *Nicodemus*, who came by Night.

And did not God ſay, *I will dwell* IN *them, and walk* IN *them*, &c? 2 Cor. 6. And does not the Scripture ſay, *By Mercy and Truth Iniquity is purged*? Prov. 16. And did not the Son of God (the Truth, and the Light of the World) walk *in* the *midſt* of the Golden Candle-ſticks? And did he not ſay, *He that hath an Ear*

*let him hear what the Spirit ſaith to the Churches*? And is not God a *Spirit*, and his Worſhip in the *Spirit* and in the *Truth*? And is not the Spirit *within*? and the Truth required *in* the *Inward* Parts? And is not God *Light*?

Read and underſtand, you that cry, *wholely without you*, you that clamour againſt the Light and Work of God *within*; for we confeſs Jeſus Chriſt to be come *in* the Fleſh, as it is written, 1 *Joh.* 4, &c. And ſo we are not of Antichriſt, as *William Haworth* doth falſly charge us in his Epiſtle to that Pamphlet aforeſaid, titled, [*The Quaker Converted*] which is a Lye, uttered in the very opening of his Mouth againſt us; for which the Lord will plead with him: For the Young-man (whom he hath thus vainly boaſted of) was no *Quaker*, (as I have before ſhewed to any Unprejudiced Eye) and by his own Confeſſion but a poor, toſſed, unſtable, bewildred Lad (as may be ſeen) who went to prove Religions with he knew not what, as in the 3d page of his Book may be read; and ſo was not ſuch a Perfect *Quaker* as *W. H.* hath ſaid; but ſtumbled at the very Door and Way by which the *Quakers* came to know God, and Jeſus Chriſt, whom he hath ſent (which is Life Eternal, *John* 17. 3.) as I have before ſhewed.

And ſo *William Haworth*'s great Joy, Refreſhment and Boaſt of the *Quaker Converted*, is founded upon a Lye, (which is of the Devil, the Father of Lyes) which he hath made his Refuge, and Bulwork againſt the Truth, and them that walk in it; and that he might privily ſhoot his Arrows at the upright in Heart, (the Children of Light) whom he calls *Seducers Anti-chriſtian*, & in whom *Satan is transform'd into an Angel of Light*, with many other envious raylings ſpeeches for which the Lord will judge him.

But the Children of Light, are out of his reach, and of all ſuch who (in their dark Envy, and vain Imaginations) ſeek to devour them; and as they abide in the Truth, they are in that the Devil is out of, and he hath no Power over them; and they are armed with the whole Armour of Light, againſt all the fiery Darts of the Wicked; Everlaſting Praiſes be to him that ſits upon the Throne, and to the Lamb forever, who is getting the Victory over the Beaſt and his Image, the Dragon and his Floods, Whore and falſe Prophet.

And Great *Babylon* is ſinking like a Mill-ſtone, whoſe Harpers Voice

Voice ſhall be heard no more at all; and the Voice of her (grinding) Mill ſhall be heard no more at all: Glory in the Higheſt.

The Day is come, in which no Man will buy her Ware any more; her Merchants are Howling, and Gnawing their Tongues for Pain; for ſtrong is the Lord that judgeth Her.

And God is Confounding this Great City, and ſetting up his Holy City upon a Hill, which cannot be hid; whoſe Light is like a *Jaſper*, clear as *Chryſtal*: And without are Dogs, and all Lyars, and whatſoever worketh Abomination and maketh a Lye. And her True Light is ſhining, and the Glory of God is ariſing more and more, which ſhall ſhake terribly the Earth, and the Inhabitants thereof, amongſt whom the Devil is come down in great Rage, knowing he hath but a ſhort time.

Rejoyce ye Children of the Lord, and lift up your Heads all ye Upright in Heart; Rejoyce, ye Heavens, and ye that dwell in the Heavenly Places in Chriſt Jeſus, and Praiſe your God forever, whoſe Power is come, whoſe Glory ſhines, whoſe Dominion is witneſſed over Death and Hell, and the Gates of it; whoſe Dreadful Preſence is now again known, which the Worker of Iniquity cannot endure; The Eye-lids of the Morning are unto them as the Shadow of Death: *Every one that doth Evil hates the Light, neither cometh to it, leſt their Deeds ſhould be reproved.*

This is the Ground of their Vexation and Rage againſt the Pure Appearance of the Lord: But Ariſe, O God, more and more, and let the Sea Roar, and the Waters be Troubled; bring forth thy Glorious Work (already begun in the Earth) and rent thou the Vail of thick Darkneſs from Top to Bottom (which is yet ſpread over People and Nations) that the Graves may be opened, and the Dead may here thy Voice; and ariſe and come forth to Judgment: let thy Dread fall upon the *Heathen* round about, to awaken them; and Exalt thy Everlaſting Truth and Name over all the Powers of Darkneſs, that many may be gathered into thy Heavenly Kingdom of Righteouſneſs and Peace, that the Poor among Men may Rejoyce, and the Meek increaſe their Joy in thee, who art the Strength of thy People in all Ages, who never failed them that put their whole truſt in thee.

To whom be Everlaſting Praiſes, Glory and Thankſgiving, from all that know thy Name, God over all Heaven and Earth, bleſſed forever and ever. *Halelujah.*

And now *Will. Haworth*, I would put thee in Remembrance, once more, to consider this thy Work, and the Ground of thy Rage against the Lord and his innocent People; and what the Effects and End thereof will be; and recollect in thy mind, and ponder thy false Charges and things, which thou hast written against them in that Pamphlet, (and see if thou canst stand by them, when examined to thy face,) which thou hast published to the view of many People, and let the Witness of God arise in thee, and answer; for its of the *Deity* by which thou sayest the *Barbarous People saw that Vengeance was due on Murderers*; and see if it will not be thy own Portion, who art found a Hater of thy Brother, (as *Cain* did *Abel*) without just Cause; *For he that hateth his Brother is a Murderer, and we know that no Murderer hath Eternal Life* abiding in him, 1 *John* 3. 15. Chap. 2. verf. 11.

Therefore consider it, and see if thy Fruits do agree with thy Profession (for the Tree is known and judged by the Fruits it brings forth) who sayst, *You eat Christ's Flesh, and drink his Blood, and that he dwelleth IN you, and you IN him*; too high words for a Lyar, and Slanderer, and Murderer; for such as *eats his Flesh and drinks his Blood hath Eternal Life*, John 6. 54. which the *Hater of his Brother* hath not; nor the *Lyar* and *Railer* hath not any *Inheritance in the Kingdom of God and of Christ*, 1 Cor. 6. 9, 10. which thou art manifested to be *both*, as by thy Fruits hath Appeared.

And so thy saying, *Christ dwells IN you, and you IN him*, will not save thee from the Lyars Portion, which is the Lake of Torment, which is already begun in thee, and the Smoak thereof ascends in this thy foaming out thy own Shame against an Innocent People, for which the Lord doth judge thee; and it will ascend forever, if thou repent not speedily. Who art so Hardened, to say, Thou *Testifiest in the Lord, that the* Quakers *Spirit is a Spirit of Delusion, and that their Doctrine is Antichristian*; And callest them *Seducers*, and other Reproachful Names; and that thou *hast many Ten Thousands are ready to Testifie the same with thee*: But *Thy Lord* thou hast manifested (whose Name thou art in) to be the Lyar and Murderer from the beginning, which ruleth in thee, as by thy Fruits is evident: And we do judge of a Tree by its Fruits, as the Young-Man

also

also said, whom thou sayst is a *Quaker Converted to Christianity*; as if the *Quakers* are no *Christians*; shewing thy Envy against them, and thy Ignorance (or Wilful Blindness concerning the Scriptures of Truth, in which may be seen plentifully, that God's People, whom he hath had regard unto above all People (in all Ages) were such as Trembled at his Word, as in *Isa.* 66. and *Moses* was a *Leading-Quaker*, Hebr. 12. and *Ezekiel* was a *Quaker*, see Chap. 12. 18. and *Daniel* (a Man greatly beloved) was *a Trembler*, Chap. 10. 11, 12. and *Paul* preached in much *Trembling*, and in the Demonstration of the Spirit and of Power, 1 *Cor.* 2. 3. and the same Apostle bid the (true obedient) *Christians, to work out their Salvation with Fear and Trembling*, Phil. 2. 12. and Exhorted *Servants to obey their Masters with Fear and Trembling*, Ephes. 6. 5. and the true *Christians* received *Titus* with *Fear* and *Trembling*, 2 Cor. 7. 15. and much more might be mentioned of them.

Therefore let not thy Envy blind thee any longer, nor go not about to shut up the *Way to the Kingdom of Heaven against People*, as thou hast done, though the Enterance thereof thou knowest not, who art found without, among the *Biters at the Heels of the True Woman, the King's Daughter, whose Glory is within*, Psal. 45, 13.

And as for thy *many Ten Thousands*, thou boastest of, we know them; For, *Every one that doth Evil hates the Light, &c.* which are very many; and so, every *Evil-doer* is on thy side, and is (one) with thee, as thou hast said: And so the Unclean Spirits may now cry, (as formerly) *Our Name is* Legion, *for we are many.*

But remember thou that true Saying of old, *viz.* That *though the Wicked joyn Hand in Hand, yet shall they not go unpunished; but the Seed of the Righteous shall be delivered*, Prov. 11. 21.

And now try thy own Spirit and thy Fruits by the Scriptures, (which many of you call the *Touch-Stone*) who saith, *Christ dwells In you, and you In him; and that you eat his Flesh and drink his Blood.*

For it is written, *If Christ be in you, the Body is Dead because of Sin*, Rom. 8. And *if any Man be in Christ, he is a New Creature; old things are passed away, all things are become new*, 2 Cor. 5. 17.

Is thy Body dead? Is not Lying, and Slandering, and Envy,

and

and False-Accusing, Sin? Are not these Sins alive in thee (in thy Body?) Let all that know thee judge: Art thou a New Creature? Let them judge, if all old things be past away in thee? And did not the Blood of Christ cleanse them (that drink it) from all Sin? Dost thou witness the same Effect thereof as they did who walked in the Light? 1 *John* 1. 7. Dost thou witness it to cleanse thee from all Sin? who art in thy dark Confusion, Blasphemy and false Doctrine, Belying and Reviling God and his People, saying, *He hath poured forth all his Wrath upon his Son Jesus Christ.*

What kind of *Christianity* is it, that thou art endeavouring to Convert People to? Where is one Scripture will bear thee out in this Saying of thine? Though thou hast quoted *Isa.* 50. that will not do it, nor all the Coverings thou canst make will not hide thee from the Wrath to come, which will overtake thee speedily; and then thou shalt know, that there is some left for thee and all Lyars and Evil-Speakers; and that the *Quakers* are no Seducers (as thou hast belyed them) But such are Seducers, as draw People from the Anointing in them (which is the Truth) as may by read, 1 *Joh.* 2. 26, 27. And not them that turn People from Darkness to the Light, *Acts* 26. 18. the Anointing in them — whom thou hast wickedly reproached, as the Righteous God is Witness for us (and against thee) whose Innocent Cause he will assuredly plead with thee, and all that oppose them. And no Weapon formed against his blessed Truth and People, shall ever prosper; The Lord of Heaven and Earth hath spoken it.

*This is written by a Labourer in the Lord's Harvest, in true Love to his Blessed Truth and People; and to the Souls of all People I am a Friend bearing Testimony against the Works of the World, that are Evil: And I have learned to forgive Enemies; and yet can truly say (in this Concern) in the behalf of the Lord and his Holy Name,* The Reproaches of them that Reproached thee, fell on me,

William Bayly.

*Southwark*, the 17th of the 11th Moneth, 1673.

Postscript

# Poſtſcript.

I Having ſeen a Book, called, *The Quaker Converted*, have conſidered divers things therein mentioned; but I find the main Scope of that Book is, concerning a Young-man that had been ſometimes at the *Quakers* Meetings, and is now gone again to *William Haworth*'s Meeting; and declares of a State of Bondage he hath been in, and how he is now come to Liberty. The Book is ſufficiently anſwered, with the Epiſtle thereunto; My Purpoſe is only to Animadvert briefly upon one Paſſage, mentioned in the 18th page of the ſaid Book, where this *William Dimſdale* hath ſummed up the whole Diſcourſe in a Metaphor, or Compariſon of the Children of *Iſrael*'s being in *Egypt*, and in *Canaan*; the one was the Houſe of Bondage, the other the Houſe of Freedom; to which he compares his being engaged in Faith and Judgment, to obey the Light in his Conſcience, as his Bondage; and his being delivered from that Faith and Judgment, and from that Obedience, to be his being delivered from *Pharoah*, and his grievous Tasks and Burdens, and his being brought into the Land of *Canaan*, where no ſuch Burden is laid upon him, as before was ſaid.

Behold here a Cloud of Groſs Darkneſs and Ignorance, which would amaze any man that is not ſteddy in his right Senſes, that ever any one ſhould become ſo Blind as thus to manifeſt his own Shame, and the great Corruption and Wickedneſs of his Principles and Way he profeſſeth.

Mark what his Tasks were, that were laid upon him, when he was under this *Pharoah*, in this *Egypt*; *viz.* Firſt, *Not to Lye.* 2dly, *Not to ſpeak Idle Words.* 3dly, *Not to be among other Boys in their Sports and Paſtimes, though he had Oportunity thereunto.* 4thly, *Not to Wrong his Neighbour.* 5thly, *Not to Steal Herrings, though*

*he loved them well, and was tempted to them, and was also sent to the Barrel alone.* 6thly, *not to sink under Hissings and Reproaches, which happened to him for doing well*; and divers more such like Burdens, which, when he did observe, *he had Peace*, he saith: But now he hath greater Peace in his *Canaan*, where none of these Burdens are laid on him. Oh horrible *Canaan*! Such a *Canaan* sure God never led his People into, nor never will, where these Tasks are not laid upon them: This is a *Canaan* for the Sons of *Belial*, who are without a Yoak, and not for *Christians*, who must be yoaked from *Lying*, from *Idle-speaking*, from *Stealing Herrings*, or any thing else, and all things before-mentioned: But now he is free from that *Pharoah* (as he calls the Pure Light of Christ) had not Men need take heed how they Believe him in his Words, how they Trust him in his Actions, or how they have to do with him, seeing the Latitude of his *Canaan* is to have none of these Burdens laid upon him; and the Latitude of his Judgment and Faith is, to believe, that if he doth Lye, Steal, Speak Idly, or any other such things, there is no VVrath left in God to be poured out upon him for it; Nay, that it was forgiven before it was done, and Himself not a whit the less approved of God for doing it: Nay, that there is no Danger of his Salvation to Miscarry, how great soever his Miscarriages may be.

Here is a CANAAN, so called; Wo from the Lord God to every one that settles therein: For, I testifie in the Name of *Jehovah*, that made the Heavens and the Earth, and all that is in them, That the True Name of this CANAAN is SODOM and EGYPT, and that our Lord is daily Crucified therein.

And now *William Dimsdale*, if there be a Day for thee to Repent in, Repent of this thy great Wickedness, in calling Christ *Pharoah*, and his holy Burdens the *Egyptian-Tasks*; and those Tastes of Comfort, which thou hast felt to Encourage thee in thy Obedience, to be like the Peace with the *Egyptians*, when the Tale of Brick was delivered Oh Miserable Man! if thou Perish, thy Blood is upon thine own Head.

God

God never Required any thing of thee by his Light, that was Unreasonable, never to make Brick and find Straw; but he gave thee a Measure of his Grace, in which thou foundst Power to deliver thee; and hadst thou kept Faithful to it, thou hadst known Salvation by it: But now thou hast cast off Christ's Yoak and Burden, and endeavourest to betray him into the Hands of the *Priests* and *Pharisees*.

Oh, Repent! and Pray, if it be possible, that this thy Wickedness may be forgiven thee; for, if not, the Weight of it will sink thee into Everlasting Misery.

*S. Crisp.*

# AN ACCOUNT FROM HARTFORD

HAving taken notice of a late Pamphlet, ſet forth, one part by *William Haworth*, and the other part by *W. D.* the Title thereof, *A* Quaker *Converted to* Chriſtianity, and that it was in *Hartford*; We, whoſe Names are under written, being Inhabitants of the ſaid Place, could not but admire that ſuch a thing ſhould be in that Place, and we wholely Strangers to it; And One ſo Eminent, as *W. H.* doth deſcribe him, that he need not *fear to Encounter any* Quaker *in* England *in Diſcourſe*: This ſet ſome of us on Enquiring who it ſhould be, upon which Enquiry it was found to be One who had been Apprentice (and now is Servant) to one *Thomas Grigſon* of *Hartford*, who by Trade is a *Weaver*, and with his Wife hath belonged to our Meeting theſe many years. They being asked concerning their Man, Whether he was in any wiſe accounted a *Quaker*, ſay, *They know nothing that he was ever ſo much as Convinced of that Bleſſed Truth owned by the* Quakers, *ſo as to be in Society with them, or Conformable to their Teſtimony.* And further, *They know not that he was ever looked upon, by any Perſon whatſoever, to be a* Quaker *in the leaſt; but only that he behaved himſelf ſoberly towards them.* And further, his Maſter and Dame, with whom he lived, ſayes, *He might come to the Meetings many years ago, among the Boys ſomtimes; but ſo, that they never underſtood that he had*

*any*

*any Convincement upon his Mind.* And ſo they with us do think ſtrange, that any Man or Men dare be ſo Impudent as to ſet forth *in Print* a thing ſo notoriouſly Falſe; and in it further to affirm, *That He* (to wit, the ſaid *W. D.*) *was fully of their Way, Spirit, Faith and Principle* (meaning the *Quakers*) Now do but mind what the Lad ſaith of himſelf, in his Part of the Pamphlet, p. 7. Firſt, *As to* Silent Meetings *he was not ſatisfied*: 2dly, *That he uſed to ſalute his Friends and others with* Pulling off his Hat. How now, *William Haworth*! Was this to be Fully of our Way, Spirit, Faith and Principle, one with us? Let them that know us judge. For he that comes not to know a Benefit in *Silent Meeting*, knows little of the *Quakers* Faith or Principle; although we appoint none, with the Limitation before-hand, as to be Silent Meetings, but if any have any thing to ſpeak from the Lord, is as much at Liberty as at other times: But however, a Benefit we know by them, though no Words be ſpoken; we whoſe Minds are gathered Inwards * to wait upon the Lord in the Silence of all Fleſh or Fleſhly Thoughts, and to have an inward Ear open, to hear what the Spirit ſaith; and have and do, bleſſed be the Lord often at ſuch Meetings feel *the Times of Refreſhing, which come from his Preſence*: And here is the True Worſhip known, which is in Spirit and in Truth, and ſuch the Lord ſeeks to worſhip him.

* Hab. 2. 1, 2, 3. James 5.7. Acts 3. 19.

And ſo the Intent of the True Miniſtry * is to direct the Minds of Men and Women to God's Spirit manifeſt in their Hearts, and there to worſhip; and not as *W. H.* ſaith, *That thoſe Gifts and Vertues wrought by the Spirit of God in our Minds, are a Man's own Righteouſneſs*, to wit, *that which* Paul *calls his own*, Phil. 3. 9. *but the Righteouſneſs of meer man*; which is as Groſs a Contradiction and Corrupt Doctrine, as if he ſhould tell us, *That* Paul, *in his deſiring to be found in Chriſt, not having his own Righteouſneſs, which was of the Law, deſired to be found in Chriſt, not having thoſe Gifts and Vertues that the Spirit of God works in our Minds*; Oh, wonderful Darkneſs! but this is anſwer'd elſe-where. And then as to the World, They can know a *Quaker* by his not pulling off his Hat, which this Lad by his own Confeſſion uſed to do.

* Acts 26. 17, 18.

Now

Now *William Haworth*, where is this *Great Goliah Quaker* that was thus Converted, and yet was never known by us, nor by the World to be a *Quaker*? But rather then *W. H.* will want a Prodigy, or a Wonder to the World, he will call him a *Quaker*; No doubt, *William*, thou deſerveſt the Right-hand of Fellowſhip of *Tho. Hicks*; for he only forges a ſilly *Quaker*, and then makes him ſpeak what he pleaſes; but thou haſt Converted a *Quaker*; O Wonder! if this had been true.

*William*, the next time thou writeſt things of this kind, lay them a little cloſer together; and remember the old Proverb, *That it is Old Men and far Travellers that Lye without Controle.*

So far we were willing to let the World know the Truth of the Matter; believing that at times ſomething of God hath been ſtirring both in *William Haworth* and the Young-Man, which we deſire they may Return to, and Repent, before it be too late.

*We have ſubſcribed our Names as followeth,*

William Faireman,
Thoman Grigſon,
Thomas Chalkley,
Henry Sweeting,
Nathaniel Gerrard,
Abraham Rutt,
Richard Martin,
Richard Thomas,
Edward Plumſted,
Henry Stout,
Nicholas Lucas.

AH *William Haworth*! what is become of that Tenderneſs that once was upon thy Heart? Then waſt thou little in thy own Eyes; then didſt thou confeſs to the Truth, and the *Quakers* were Honeſt People in thy Account: How well had it been for thee, if thou hadſt grown in that Tenderneſs? But it is juſt with the Lord, that all who Rebel againſt the Light of his Son, ſhould be Hardned. It would be well for thee to conſider where thou art, and what thou art doing; for doubtleſs thou art now found fighting againſt the Lord, and his Glorious Work, which he hath begun in the Earth; but it is all in vain, and to no purpoſe; for it will Proſper: And if thou canſt ſtop the Sun in its Courſe, and ſet Bounds and Limits to the Sea, then mayſt thou accompliſh thy Deſire; For the Lord hath Bleſſed us, yea, and we ſhall be Bleſſed, and there is no Inchantment againſt us: And thy Printing Books, and ſpreading them, and Preaching ſo much againſt the *Quakers*, and Villifying them, as thou doſt, doth but manifeſt that Spirit of Envy and Bitterneſs which is not of God, and ſo is a Diſadvantage to thy ſelf, and will be turned unto Advantage to us; and all ſober People, and ſuch as are of an Honeſt Upright Heart, will ſoon diſcover thee: For what is the Chaff to the Wheat? And although thy Underſtanding be ſo darkened, that thou canſt not ſee the Dawning of the Day of God, yet 'tis not in thy Power to ſhut the Eyes of others from ſeeing the Glory of it, nor to ſtop their Ears from hearing and knowing the True Shepherd's Voice, from the Voice of the Stranger: It is too late for thee to begin thy VVork at this time of the Day; for the Son of God is come, and hath given us an Underſtanding to know him that is True, and many are in him, and do know the Elect Seed born that cannot be Deceived. And thy terming the *Quakers* Spirit to be *Deluſion*, and their Doctrine *Antichriſtian*; theſe words, if ever thy Eyes come to be opened, will be a Burden too heavy for thee to bear: For it is no leſs then Reviling the Light of the Son of God, which he hath given for a Leader to his People,

People, to lead out of all Evil, into all Truth; and those who have followed the Lord fully and faithfully therein, have found Life and Salvation, according to that Promise, *He shall save his People from their Sins* (not in their Sins) and of this there are Thousands of Living VVitnesses. And therefore come down out of that high and lofty spirit, and bow unto that which convinceth thee of Sin; for all that will not bow thereunto will be broken thereby: There is not an easier way unto Life for thee, then there was for us; and yet we have no Cause to complain of a *Burdensom Yoak*, or that the Lord is a *Hard Master*; for the Yoak of Christ is easie, and his Burden is light: And do not flatter thy self with vain Hopes of our Fall; for the Eyes that look for that will perish in their Holes; for we are built upon the Rock of Ages; and though the Storms of Affliction beat on the one hand, and the Raging Sea (which casts up Mire and Dirt) on the other, yet shall we stand; for our Foundation is unmovable, and the Gates of Hell shall not prevail against us. And this is my Testimony for the Lord to thee, and all who joyn with thee in this VVork; Cease striving against the Lord in his People, and Repent of your Evil, else you and your VVork will fall together; For, *no Weapon that is formed against them shall prosper.*

Mary Stout.

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## ERRATA.

PAge 3. line 22. for *hanes* read *hands*. Page 4. line 13. for *which* read *with*. P. 31. L. 38. for *ontrary* r. *contrary*. P. 37. L. 31. for *Babe* r. *Babel*. P. 39. L. 14. for *withou twith* r. *without with*. P. 41. L. 36. for *Burthen* r. *Burthensom*. And where any other Faults or Defects are escaped the Press the Unbyassed Reader is desired to Correct them according to the Sense of the Matter, and none to impute them to the Authors.

THE END.

# Rebellion Rebuked:

IN AN

# ANSWER

TO A

## Scandalous Pamphlet,

ENTITLED,

*The* Quaker *Converted to* Christianity, &c.

WRITTEN

By one *WILLIAM HAWORTH*, an *Independent*-Preacher in

## HARTFORD-SHIRE,

AND

*WILLIAM DIMSDALE* a Young-man in the Town of *HARTFORD*, a Professor, and a Hearer of the said *W. H.*

*By the Friends of Truth, who wish its Prosperity in True Love to the Souls of all People,*

John Crook, William Bayly.

*They are of those that Rebel against the* Light, *they know not the Wayes thereof, nor abide in the Path thereof,* Job 24. 13.

Printed in the Year, 1673.

William Hull his book

1673

## William Haworth,

*WHen I call to mind how I have ſeen thee ſome time ſince exerciſed in thy Spirit, I cannot but admire the* Fruit now brought forth, *after thoſe weary Travels, yet no other then what I looked for, in caſe* thou abodeſt not in the Judgment, *which began to take hold of thy Fleſhly Part; the Father of Spirits then began in meaſure to work in thee, but his Furnace proving ſo hot, and there being ſo much Fewel in thee, the Bryars and Thorns muſtering up themſelves in Battel againſt his Righteous Appearance, as a Conſuming Fire unto them all, here thou eſcapedſt, fleeing for thy Selfiſh and Fleſhly Life, and* thereby became unworthy of his Goſpel, and that Life and Immortallity that otherwiſe might have been brought to Light, *and manifeſt in and unto thee how far the Fleſhly Reaſonings about an outward Maintenance, for thy ſelf and Family, influenced thy mind to retard and hinder this Inward Work of God by his Grace in and upon thee; let his Witneſs in thy Conſcience ſpeak: as alſo how the deadly Wound, on thy Corruptible Part, by the Sword of his Spirit, came to be healed; and thou that once was ſo low, ſhould now be climb'd up ſo high; and thou that was once ſo broken and ſhattered, ſhould now become ſo whole and Righteous; and thou which once ſpake ſo reſpectfully of the* Light *and* Spirit *within, both publickly and privately, ſhould now become ſuch an Enemy to it, and Oppoſer of it: Surely it is becauſe thou haſt broken his Bands, and caſt his Cords from thee, by imagining a vain thing, That thou ſhalt be ſaved without having the King of* Zion *to Rule in and over thee, that came meek and low, riding on that Wild Aſs's Colt, on which Man never rode.*

*Oh! how is thy Goard withered, and thy Anger kindled, becauſe thy Will is croſſed by the Lord, and thou canſt not accompliſh thy own Ends by God's Wayes and Methods of proceeding againſt thee, concluding, that thoſe Wayes are not Good, nor thoſe Dealings of his Righteous with his People, becauſe thy ſelf could not meaſure them, nor thy fleſhly Will indure to be reſtrain'd by them, taking thy Meaſures from thy own Conceivings of holy Scriptures, weighing them in the falſe Ballance*

of thy natural Wisdom and Understanding, by which way the Apostacy first entred, and doth still continue in and over all that have declined from, and entertained distrustful Thoughts of the Light of Christ within, which thy Epistle to the Book, entituled, the Quaker Converted, is every where fraighted withal, of which for thy own sake I am sorry, having had Conference with thee, and true Love in my Heart springing towards thee, when thou wert little in thy own Eyes, thou mayst remember how tender I was towards thee, and I know the Good and Honesty in thee in that Day answered to my Love, until my last Discourse with thee at Hartford, where thou as well as others, exceeded those Bounds of Coolness and Meekness, which before in measure I found in thee, the Cause of which I would have thee search out in thy self, and possibly thou mayst find Interest and Reputation, ~~which~~ with thy Hearers had no small share with thee in that Heat and Distemper upon thy Mind at that time; since which thou hast not only grown worse and worse towards the People of God, called Quakers, but also in thy own inward Condition, having changed that wonted Gravity and Solidity in thy Deportment, into a light, vain, lofty, confident and presumptuous Carriage, which divers have observed in thee, and this thy Epistle abundantly proves, to which I shall now Reply more particularly, desiring that what I have written may be taken in true Love to thy immortal Soul, as God bears me witness I intend it: But if thou wilt yet more count me thy Enemy, because I tell thee the Truth, I shall commit the open Decision of the matter to him that judgeth Righteously, and remain

A Lover of the Immortal Souls
of all Men,

*John Crook.*

# A REPLY TO THY EPISTLE, &c.

WHat thou meaneſt by *the Church of Chriſt at* Hartford, whom thou call'ſt, *Well-beloved in the Lord*, I know not, except thoſe the Young-man pag. 6. of his Book calls moſt of them, *A Looſe, Wanton and Proud People, that Adorn their Bodies more then their Souls.*

At the very Entrance thou diſcover'ſt thy ſpir[illegible]ſſ'd with the ſower Leaven of the *Phariſees*, ſaying, *In [illegible] which follows, you may ſee ſome of the* Quakers *R[illegible]c.*

*Anſwer*, In common Underſtanding then th[illegible]ions muſt once have been *Sound*, but now are decay'd. Thy following words taſte of the ſame Leaven ſtill, like thoſe *Phariſees* that ſaid, *Chriſt was a Sinner*, when he had opened the Blind Man's Eyes, let God have the Glory; ſo ſay'ſt thou, *Let Chriſt have the Glory for bringing the Young-man amongſt you.*

Again, thy words are, *None of thoſe that went out from you were properly of you, had received the Goſpel that you believe; no, it is not poſſible for any to receive it truly, and forſake it.*

*Anſw.* What that Goſpel is which you believe, it concerns you to ſearch, that it be not *another Goſpel* (Gal. 1. 6.) *then the Apoſtles preached*; for there were thoſe that perverted the True Goſpel, and turned it up-ſide down, and wreſted their Sayings to their own Deſtruction; and others departed from that Faith which *Paul* exhorts *Timothy* to hold faſt, 1 *Tim.* 1. 19. And is not the *Goſpel* call'd *the Power of God*, Rom. 1. 16. and *the being led away by Sin and Luſt*, a Departure from or Denyal of the Power, as

2 *Pet.*

2 *Pet.* 3. 17. where the Apoſtle exhors the Beloved, that knew the Truth of the Goſpel, to *beware, leſt they alſo ſhould be led away with the Error of the Wicked.*

*The Young-man was fully of the* Quakers *Way, Spirit, Faith and Principle.*

*Anſw.* Thy Miſtake alſo in this is very groſs, as may appear by the Anſwer to the Young-man's Book in this Particular.

Thou ſay'ſt, *The Young-man was an Honeſt* Quaker, *true to his Perſwaſion, as* Luther *ſaid of himſelf before his Converſion, &c.*

*Anſw.* Then what are they either Converted from or to, that are not true to their Perſwaſion? Examine thy ſelf, and thy People, whether you in all things are true to your Perſwaſion? If nay, then you are not yet come ſo far as the Honeſt *Quaker* by thy own Confeſſion.

Thou ſayeſt, *The little time he hath had for Proficieney in the Knowledge of the Goſpel might diſcourage thee from making his Book publick, &c.*

*Anſw.* I wonder at it, ſeeing thou ſaidſt before, that *it is not poſſible* [redacted] *receive it truly, and forſake it,* which if he hath not d[redacted]t unadviſedly with thy Lips in ſaying, *Its an Ex[redacted]e Lord in rich Mercy gave him,* whom thou alſo calleſt, *Dear Elect Child,* and ſayſt, *Fleſh and Blood hath not revealed this to him, but our Father which is in Heaven,* But how can he that thus Contradicteth himſelf, agree with the Truth in others?

Again, *Oh! that every one of you, my dear Brethren, and every one in* Hartford, *had the Knowledge of Chriſt thus diſtinctly formed in you, till which thing be, the Soul of him to whom Chriſt hath committed you, as his Charge, ſhall Travel in Birth, and be in Pain, Bleſſing God that his poor Labours have not altogether been in vain, as to this matter.*

*Anſw.* What is that *Travel* and *Labour* worth that brings not to the diſtinct Knowledge of Chriſt? And what a *Church* is that, and what a *Paſtor* is he, and how can they be *Dear Brethren in Truth,* in whom the diſtinct Knowledge of Chriſt is not yet formed.

Thou ſayſt, That *thy daily Prayers to Chriſt is, that we all* (meaning thy Brethren in the Miniſtry) *may be made able Miniſters of the New Teſtament.*

*Anſw.*

*Answ.* Then it seems *you are not yet so* by thy own Confession; therefore be silent till you are made so.

Thou sayest, *You have but Law and Gospel to preach.*

*Answ.* Where in all the New Testament dost thou find the Apostles preaching the Law, and saying, *They were sent to preach the Law*? But a Dispensation of the Gospel was committed to them; and they were made able Ministers of the New Testament, not of the Letter or Law, but of the *Spirit*.

But why dost thou divide between *Law* and *Gospel*, as if they were not one in their End and Nature, saying, *The Law for the Conviction of Sin, &c.* and yet thou call'st it *Spiritual*?

*Answ.* The Spirit is said to Convince or Reprove the Unbelieving World, *John* 16.8. *Jude* 15. saith, *He shall Convince all that are Ungodly of all their Ungodly Deeds, &c.* Again, The *Law* is said to be *perfect, converting the Soul*, and making Wise the Simple, *Psalm.* 17.7. So that *Law* and *Spirit* are frequently used as Terms that signifie the same thing; and if thou Experimentally knewest the Spirituallity of the Law, thou wouldst not go about to divide them, or quarrel with us about them: But hence hath risen the Mistakes of many, *viz.* because they have found several Names or Terms in Scripture, therefore concluded they must needs intend several things, while it is frequent in Scripture to intend *one and the same thing under several Names*, as Father, Son and Spirit have several Names given to them, yet one in Nature or Being; several Ministrations, divers Operations, &c. and yet all by one and the same Spirit, 1 *Cor.* 12.

We know the *Spirituallity of the Law*, in the Apostle's Sense, is the inward Convictions of the Spirit, manifesting also God's holy Will and Commandments, requiring perfect Obedience thereunto, which man finding himself unable to do, then the Sword or Law of the Spirit slayes him, and he dyes, being made willing so to do by God's Power or Law within, though Self and Flesh cryes out to escape; *here thou fledst, and savedst thy Life*: But into this Death thou must come, if ever thou entereſt into God's Kingdom; the Talking of it will not serve in this State; *the Dead hear the Voice of the Son of God, and live*; and his own Arm being then revealed, raiseth up this Dead Man, when no Eye so much

as

as pitied him, his Condition being ſo hid, and unknown to all living in his former Eſtate, then he gives Thanks from the very inward of his Soul to God, *through Jeſus Chriſt*, crying out now, as in a holy Triumph, *That there is no Condemnation now to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*, Rom. 8. 1,2. where that Ranſomed Captive renders the Reaſon of his Joy, *viz.* becauſe *the Law of the Spirit of Life in Chriſt Jeſus had made him free from the Law of Sin and Death.* [Mark] How he attributes that to the Law of the Spirit of Life in Chriſt Jeſus, which before he aſcribed to Jeſus Chriſt, as having an inward Senſe and Feeling both of his Saviour, and the Salvation come to his poor Soul thereby.

Thou either Ignorantly or Enviouſly, if not both, affirmeſt, That *whoever hath taſted that the Lord is Gracious, never takes up with the* Quakers *Chriſt: Oh! that the Goſpel were ſtudied by us more, and preached by us more.*

*Anſw.* The *Quakers* Chriſt is the Lord's Chriſt, as is ſhewed before, the ſame that deliver'd *Paul* from his wretched State: And if thou hadſt underſtood what thou ſaidſt immediately before concerning the Blood of Chriſt, which thou call'ſt, *as Oyl poured into the Gaſhes of Conſcience*, thou wouldſt not have ſpoken thus ſleightingly (if not blaſphemouſly) of the *Quakers* Chriſt; For all the Taſters and Feelers inwardly know him to be God's own Arm revealed, when no Eye elſe pities them. But thou with many more have the outward words concerning theſe things, yet are inwardly and experimentally Strangers to the Life and Vertue of them in your own Hearts and Conſciences; which Knowledge the *Quakers* account with the Apoſtle to be *the Excellency of the Knowledge of Chriſt.* Oh, vain man! Doſt thou think by thy Fleſhly Study, and preaching from the ſame, to Advance the True Chriſt? Nay, but Man and Self inſtead of Chriſt and his Righteouſneſs: For the Goſpel is a Myſtery, and the true Preaching of it Fooliſhneſs to all that Periſh; and the Things of it are the Heavenly Things themſelves, ſearched out only by the Spirit of God; for they are too deep for Man's Will, Study or Wiſdom to find out: Therefore ceaſe from thy own Study, and wait in the Silence of all Fleſh for the pouring forth of the Spirit, which only can open

the

the Myſteries of Chriſt, and his Righteouſneſs, and ſhew them unto thee.

Thou ſay'ſt, *We are to conceive of God according as the Scriptures ſet him forth to us.*

*Anſw.* But the Scriptures contrariwiſe condemn all Man's Conceivings, ſaying, *Eye hath not ſeen, Ear hath not heard, neither hath it entred into the Heart of Man to conceive, what God hath laid up for them that love him.* The Scriptures are true as God means them; not as Man by his Conceivings interprets them; and the Underſtanding of every True Diſciple muſt be opened by Chriſt, before he can rightly know them; as 'tis written, *He opened their Underſtandings, that they might underſtand the Scriptures*; for until then, they are a ſealed Book both to the Learned and Unlearned, *Iſaiah* 29. 11, 12.

Thou utter'ſt many words about the Confeſſion of Sin, *as if the* Quakers *were againſt the Confeſſion of Sins to God, &c.*

*Anſw.* We own the holy Scriptures, which ſay, *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs, &c.* 1 John 1. 9. But Confeſſion of Sins ought to be performed from the Senſe of the Evil of Sin upon the Conſcience; and not out of Formality and Cuſtom only (as moſt do) Yet we ſay, where the Heart is ſprinkled with the Blood of Chriſt from an Evil Conſcience, at that time, and whilſt remaining ſo, Thankſgiving is proper to be given to God; for Praiſe is comely for the Upright: And ſuch know the Blood of Chriſt to be a ſpeaking Blood (it ſpeaketh, ſaith the Apoſtle, &c.) cauſing that Soul that is waſhed with it, alwayes to be mindful of it, and truly to prize it: For the Ranſomed ſhall paſs with ſinging, when the Hypocrites ſhall remain in Bondage, notwithſtanding their daily Confeſſions,

Thou ſay'ſt, *Jeſus Chriſt of* Nazareth, *&c. brought this Righteouſneſs, &c.*

*Anſw.* If thou believeſt, that none were really ſaved, or made Righteous by the Righteouſneſs of Chriſt, till then, or after that time; thy Faith is contrary to Scripture, which calls Chriſt's Righteouſneſs an *Everlaſting Righteouſneſs*, Dan. 9. 24. Iſa. 45. 17. Micah 5. Yet we believe Salvation only by that Jeſus which witneſſed a good Confeſſion before *Pontius Pilate*, &c.

For answer *to the* Heathens *Knowledge of God's Vengeance, and Sight in the Deity, &c.* I refer the Reader to the Reply to the Young-man's Book; but for thy own Knowledge of it, I find thee like the *Pharisees* of old, fleeing from the Wrath to come, by casting all God's Vengeance upon Christ; an Easie Way, if thou couldst so escape it, by imagining his doing and suffering God's Pleasure to be reckoned thine, *by a bare Belief of it wholely without thee.*

Here we differ in our Account, I say, according to *Dan.* 9. 24. speaking of Christ, *to finish Transgression, and to make an End of Sin, and to make a Reconciliation for Iniquity, and to bring* (in) *Everlasting Righteousness. &c.* I know and believe Salvation by the Imputed, Reckoned and Real Everlasting Righteousness of Jesus Christ brought nigh, which in the Fulness of time was manifest in and by him, and in due time really made mine by the Work and Application of his Spirit in my Inward Parts, and that God is well-pleased or satisfied in and with him, in whom I am accepted, and not for Works of Righteousness that I have done, nor yet for the Works sake only (or *quatenus* Works) though wrought in me by his Spirit; but in and for the sake of him that works all our Works in us and for us, according to *Isa.* 26. 12.

But thou believest to be saved by a Righteousness wholely without thee, Reckoned, but not Real; which Righteousness Christ wrought One Thousand Six Hundred Years since (not that we undervalue that Righteousness) nay, cursed is he that so doth) really no nearer to thee then the place where he personally lived and dyed.

Now it is the great Lord of all that must view both our Accounts, for the Goods we have received of him, *Mat.* 25. 14. therefore I leave them both to him, to determine which is Right. This may serve for Answer to much of thy Epistle touching this Subject.

For Proof of thy Belief thou sayest, *We are made Righteous in the same way he was made Sin, but he was not made Sin by Inhesion* (*or really*) as thou speakest else-where; *for he knew no Sin, therefore by Imputation.*

*Answ. The same Way!* when Christ knew no Sin, nor was any Sin inherent in him, must we then be made Righteous without either

either knowing or enjoying any real Righteousness in us, as this Comparison holds forth? But did not Christ *Really* suffer and bear our Sins in his own Body upon the Tree? Did not he suffer under the Burden thereof, upon whom the Iniquities of all were made to meet? But besides, if we are made Righteous, *in the same way*, in all things that he was made to be *Sin* (for *Sin* is mention'd in the Abstract) then we must be without or free from all manner of Good, as he was without or free from all manner of Sin or Evil, which destroyes the Doctrine of Sanctification, the New Creature, &c. where all things are of God.

In the next page save one thou affirmest, That *the Gifts and Vertues that the Spirit of God works in our Minds is our own Righteousness.* 1st. *Because our Souls are the Subjects of it.* And 2dly, *Because it is really in our Minds, therefore ours*; and yet in this place thou sayest, *Christ is really our Righteousness*, as thy self interprets (*Jehovah* (Tsidkenu.) What! one while he is really Righteous, and another while not Real, but Reckoned? I would not wrong thee, but thy words are plain; but more of this afterward.

Thy calling *William Penn* a *Novice* manifests only Pride in thy self, but is no Proof against him; and the truly Considerate will account thy Charge upon him to belong to thy self, till thou hast confuted his Arguments.

Thou sayest, *If Christ Jesus had the Guilt of Sin really charged upon him, &c.*

*Answ.* What! dost thou suppose the *Innocent Lamb of God to be really guilty of Sin*? What Blasphemy is this? What! really guilty of that which thy self sayest, *he really neither did nor had*? Yet thou bring'st Scripture to prove it, saying, *What else is to be understood by that* 2 Cor. 5. *ver.* ult. *For he hath made him to be Sin for us, who knew no Sin, &c.*

Thou usest many words to prove the *Imputation of Christ's Righteousness to Men while in Sin and Rebellion against God*: As if Contraries (while in Contrariety) could at the same moment of time be in perfect Unity. O vain Man! Doth not the Apostle *James*, Chap. 2. Vers. 20. say, That *Faith without Works is dead, &c*? But I have spoken my Experimental Knowledge, and believe

according to Scripture of this Subject before, and may have Occasion to touch at it hereafter.

In the next place thou bring'st forth thy own strange Conceivings about Man's own Righteousness; for Error is seldom alone. Thou say'st, *Our own Righteousness consists in those Gifts and Vertues which the Spirit of God works in our Minds; and we express these outwardly in the Observation of the Moral Law in our Walkings amongst Men.*

*Answ.* This is such a Heap of Confusion, that I remember not the like. The Scripture calls what is wrought by the Holy Spirit in us, the *Vertues of Christ*, 2 Pet. 1. 3, 5. And *Paul Rom.* 8. saith, *To be Spiritually-minded is Life and Peace*, Then according to thy Interpretation we must have Life and Peace in our own Righteousness: Thus, like the Foolish Woman, dost thou build a House, and pull it down with thy Hands. For, take away the Gifts and Vertues which the Spirit of God works in our minds, and what remains but a Body of Sin and Death, and thoughts only Evil continually, and yet Man as bold and confident, as if he needed nothing; for all true Sense flows from the Spirit; and *all it works in us* is but *our own Righteousness* (sayst thou) and to be all *Glorious within*, as is spoken of the King's Daughter, *Psalm* 45. 13. is to *abound in our own Righteousness*, according to thy Interpretation. And 2 *Pet.* 1. 5, 8. speaking of the Vertue of Christ, saith, *He that lacketh these things is blind*, and contrariwise it maketh them in whom these Vertues abound, that they are neither barren nor unfruitful in the Knowledge of our Lord Jesus Christ. What is this less then the calling Christ *Belzebub*? And what follows, but that he has a Devil, viz. *And we express these outwardly in the Observation of the Moral Law in our walking amongst men.* So the worse people are, and the looser they walk, the greater Right they have unto the Righteousness of Christ, and in a better Condition to receive it, then those that from the Sense of the Evil of Sin turn from it, because, say'st thou, *this is properly our own Righteousness, which consists in those Gifts and Vertues that the Spirit of God works in our Minds, &c.* Is not this *Rantism* in the highest Degree? And for the *Moral Law*, Christ is so far from repealing of it, that in *Mat.* 5. he binds it closer and faster to his

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Disciples: For of old it was said, *Thou shalt not commit Adultery*; but by him, *Thou shalt not Lust, &c.* And of old, *Thou shalt not Kill*; but by him, *Thou shalt not Hate, &c.* But remarkable is *Mat.* 7. 13, 14, 15. where he commands, *doing as we would be done by*, and calls it the *Straight Gate*; fore-seeing that False Prophets would preach another Broader Way, and Wider Gate; therefore the next words say, *Beware of False Prophets, &c.* And at present thou art one of them; O that thy Eyes were open to see it!

Thy Reasons are as Ridiculous as thy positions; one is, because *it is called your Faith, and our Righteousness, and your Love, &c.*

*Answ.* By the same Reason Christ himself must be our own Righteousness; for he shall be call'd, *The Lord our Righteousness*, *Jer.* 23. 6. And *their Righteousness is of me*, saith the Lord, *Isa.* 54. 17. And 1 *Cor.* 1. 2. *Christ our Lord, &c.* And the Scripture saith, *He that dwells in Love dwells in God*; and this Love is shed abroad in the Hearts of the Righteous; do they therefore dwell in their own Righteousness? Oh thick Darkness!

Another Reason thou giveſt is, because *our Souls are the Subjects of this Righteousness, 'tis really in our Minds, therefore ours.*

*Answ.* What wouldst thou have to be the Subjects of true Righteousness? Is it not our Souls that are saved? Do not they and we by them reap the Benefit of Salvation? And is not that the Subject of Righteousness which is saved by it? And by the same Reason the Grace of God must be our own Righteousness, because our Souls are saved by it, and the Subjects of it. It is said, *God loves Truth in the Inward Parts*, and that *he will write his Law in our Hearts*; thou sayest, *All that is in our Inward Parts is our own Righteousness, though wrought by the Spirit of God*, which is said to lead into all Truth; Therefore by thy Conclusion God saves us by our own Righteousness: But the Ground of thy dislike of the Gifts and Vertues that the Spirit of God works in our Minds, which thou callest our own Righteousness, is because it is really in our Minds, therefore ours. What! a *Christian*, and an Enemy to Reality? What! a Spiritual-Man, and an Opposer of those Gifts and Vertues the Spirit of God works in our Minds? calling them our own Righteousness. What! must the Poor in Spirit, the Meek, the Mourner,

Mourner, the Hungerer and Thirſter, the Merciful, the Pure in Heart, the Peace-maker, &c. deny their Bleſſedneſs, which they muſt do, if theſe be their own Righteouſneſs, according as thou affirmeſt they are, viz. *Thoſe Gifts and Vertues that the Spirit of God Works in their Minds.* What! muſt they turn from Reallity, and lay hold of Imagination, from real Enjoyments and Poſſeſſions to conceived or imagined Apprehenſions? Who ever beſides Hypocrites were Enemies to Reallity? VVho ever beſides the Vitious, Debauched, Proud and Letter-learned *Phariſees* withſtood and oppoſed the real Gifts and real Vertues that the Spirit of God really works in our Minds? This is a Doctrine ſo contrary to the very Tenure and Scope of Scripture, that it may well be called, *A New-invented Fable*, which all ſober People muſt needs abhor the very Thoughts of. It is very ſtrange that the Reality of a thing ſhould make it nothing worth; for our own Righteouſneſs is ſaid to be as Filthy Rags.

And thou ſayeſt, *Becauſe the Gifts and Vertues of the Spirit of God are Really in our Minds, therefore our own Righteouſneſs.*

The ſum of the Matter ſeems to be this, That our *Heads* and not our *Hearts*, our *Bodies* and not our *Souls*, our own *Conceivings* and not *Reallity*, our *Imaginations without* and not the *Gifts and Vertues of the Spirit within our Minds* are the Subjects of true Righteouſneſs, according to thy Account.

Another Reaſon thou giveſt to prove the Gifts and Vertues afore-mentioned to be our own Righteouſneſs, becauſe *we put forth the Actions wherein this Righteouſneſs conſiſteth both internal and external: is it not we that believe? and we that repent? and that we are ſaid to pray?*

*Anſw.* By this Argument its beſt neither to believe, nor repent, nor pray, becauſe theſe are but our own Righteouſneſs; and the more we do them, the heavier are we loaden with the Filthy Rags of our own Righteouſneſs. Theſe things manifeſt thy Eſtrangedneſs to the VVork of Regeneration, and Helpings of the Spirit of God: A Heavy Charge upon all the Prophets and Apoſtles of Chriſt, who were obedient to theſe inward Gifts, Vertues and Motions of God's Holy Spirit: For, by thy Account they did but obey their own Righteouſneſs in what they did, they knew and underſtood that *their Hearts was but as the Pen of*

*a ready Writer*, as *David* ſpeaks: And muſt there be nothing written, ſpoken or acted, becauſe the Spirit makes uſe of Men and Women to do theſe things; but if they do it, it muſt be charged upon them as their own Righteouſneſs; doth the *yielding of the Members of our Bodies Inſtruments to the Holy Spirit of God to act by* (according to the Exhortation) therefore make all its Performance in us our own Righteouſneſs, while the Scripture ſaith, *'Tis not I that Live, &c. but Chriſt Lives in me*: Neither is it we that ſpeak, as we are kept truly Silent, out of all our own Thoughts, but the Holy Ghoſt in us, *Mark* 13. 11.

Thou ſay'ſt, *Our Righteouſneſs is but the Righteouſneſs of meer Man, &c.* and yet before ſaith, *It conſiſts in the Gifts and Vertues the Spirit of God works in our Minds.* See thy Confuſion from thy own words.

Thou ſay'ſt, *One Righteouſneſs is Perfect and Compleat, the other is Faulty, Imperfect, Incompleat as to degree.*

*Anſw.* Thou wouldſt make them two in Nature and Kind; the one from Heaven, the other on Earth; the one Chriſt's, the other ours; and yet ſay'ſt, *its incompleat as to degree*; then they muſt be one in Kind; for degrees varies not Kind or Nature. So 'tis manifeſt thou knowſt not what thou ſay'd, ſuch is thy Confuſion: No marvel, while thou erreſt from the Form of ſound words, calling it, *A Righteouſneſs Contrived*; Where findeſt thou ſuch a word in Scripture? Sometimes calling Faith our *own Righteouſneſs*: And again ſaying, *Without Faith it is impoſſible to pleaſe God*; as if Man could pleaſe God by Man's Righteouſneſs, &c.

Thou ſay'ſt, *The* Quaker *goes about to make his own Righteouſneſs to ſtand, &c.*

*Anſw.* Thou art the Man that goeſt about to make thy own Conceivings (as thou ſpeakeſt) of God, and Chriſt, and his Righteouſneſs, by uſing Unſcriptural Words to make good that Righteouſneſs which thy ſelf ſaith is not real: Muſt not thou needs wonder and periſh for want of the True Righteouſneſs of Chriſt?

Thou ſayeſt, *The Young-man may now engage, without any Peril, any* Quaker *in* England.

*Anſw.* This is like *Goliah*'s Boaſt; but let not him that putteth on the Harneſs boaſt, as he that putteth it off: I ſuppoſe others,

if

if not thy ſelf, will be of another mind, when you have impartially peruſed the *Reply* to the Young-man's *Book*, to which I refer the Reader to judge of his great Ability, or rather his Confuſed Indigeſted Thoughts concerning the Myſteries of God and Chriſt.

Thou writeſt to thy *Brethren to be greatly Incouraged, &c. in reducing others in the ſame manner.*

*Anſw.* How can any be Encouraged to Reduce others by their *own Righteouſneſs*, which thou ſayeſt, *the Gifts and Vertues that the Spirit of God works in our Minds* are? And if it be but in the ſame manner that the Young-man is reduced, ſuch Confuſion will never turn to your Reputation among the Sober-minded.

Whereas thou ſayeſt, *The* Quakers *keep people in perfect* Popiſh *Slavery.*

*Anſw.* The *Quakers* knew no Bondage and Slavery like the Bondage and Slavery of Sin, which you believe all men muſt continue in term of Life: But I refer the Reader to the *Reply* to the Young-man's *Book* for a farther Anſwer to this Particular.

Thou ſayeſt, *As high as Heaven is above the Earth, ſo far is that Spirit of the Faith of Jeſus in you above the Spirit of Antichriſt that is in them, viz.* Quakers.

*Anſw.* How now! Is your own Righteouſneſs grown ſo mightily? Haſt thou forgotten that thou calledſt the *Gifts and Vertues that the Spirit of God works in your Minds, is but your own Righteouſneſs*? And what good can your own Righteouſneſs do you? But take heed of the *Blaſphemy of the Holy Ghoſt*, leſt *Francis Spira*'s Condition become thine, or Madneſs and Diſtraction befall thee. My Soul could even pitty thee, becauſe if thou Repent not of theſe and like Paſſages, as, *that the* Quakers *Spirit is a Spirit of Deluſion*, and *their Doctrine Antichriſtian, &c.* God's Diſpleaſure will kindle as a Fire to burn thee up amongſt the Bryars and Thorns, that muſter up themſelves in Battel againſt him, and his ever-bleſſed Appearance in Spirit and Power in the Hearts of that Poor Deſpiſed People. For I teſtifie in the *Amen*, that God hath, and doth bleſs the Faithful amongſt them, and they ſhall be bleſſed; And in Vain do the *Heathen* Rage, and ſuch fooliſh Imaginary Back-ſliding People as thy ſelf Imagine a Vain Thing;

Thing; For their Redeemer lives, and the Shout of a King is amongſt them, even the King of *Sion*, ſitting upon his Holy Hill. Halelujah for evermore.

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## Poſtſcript.

William Haworth,

OH! that theſe Smitings may be as Balm; for they are the Words of a Friend to thy Poor Loſt Soul, as at preſent thou art: Oh! feel them, feel them, and be not Wrath becauſe of them, leſt the Gate of Mercy forever be ſhut againſt thee.

*J. C.*

C A N

# AN Additional Postscript.

THE Enemy of Man's Soul knowing how Destructive the Inward and Experimental Knowledge of Christ is unto his Kingdom and Government, hath in these late times stirred up many Instruments, both in their Preaching and Printing, to prejudice the Minds of the Simple-Hearted against it, as the *Pharisees* of old stirred up the Devout Women against the Apostles; our Enemies suggesting therefore, that the *Quakers* must needs deny the Man *Christ*, &c. For Prevention of his Wiles, and Information of all that desire to know the Truth, as it is in Jesus, I have published this short Testimony.

## Concerning *Jesus* of *Nazareth*, that was born at *Bethlehem*, &c.

I know not any of us that ever so much as questioned the Truth of the *History*, as recorded in Holy Scripture, concerning *Jesus* of *Nazareth*, &c. But (setting aside the Envy of our Adversaries) their Mistakes about us arise from our affirming, *That the bare Historical Knowledge of this* Jesus *of* Nazareth *will not save the Soul of any Man, without the Light of the Spirit of Christ opening Man's Understanding, that he may know the Mystery of God the Father, and of Christ, as the Apostle saith*, Col. 2. 2. *and* Ephes. 3. 4. That ye may know mine Understanding in the Mystery of Christ; and 1 *Tim.* 3. 16. Without controversie great is the Mystery of Godliness, God manifest in the Flesh, &c. Mark 4. 11. Christ said to his Disciples, viz. *To you it is given to know the Mysteries of the Kingdom of God; but unto them that are without, all things be done in Parables.*

Therefore we declare a Necessity for the *Light* to be first turned to, and received, before this *Jesus* can be savingly known: Which

Which Doctrine is also confirmed to us by Experience, in that we had, as others now have (while in that Nature by which all are Children of VVrath) the Historical Knowledge and Belief of *Jesus* of *Nazareth*; yet we wanted the [*Light*] of the Knowledge, as the Apostle excellently calls it, 2 *Cor.* 4. 6. Bare Historical Knowledge being a dark dead Thing, until the Light give Life to that Knowledge.

## Concerning the *Righteousness* of this *Jesus* of *Nazareth*, &c.

We believe and testifie, That this Jesus of *Nazareth* wrought out, or fulfilled all Righteousness in his Obedience, both in Doing and Suffering the Holy Law and Will of God, and that this Righteousness so wrought out and fulfilled, was not for himself, but for, or because of all such as truly seeing they have no Covering or Righteousness of their own, flee unto, and lay hold of him and his Everlasting Righteousness, by a True and Living Faith. And do further testifie, That this Choice Rayment of Christ's Righteousness is not brought forth and put upon the Back of any Prodigal, while he remains in the Far Country, feeding amongst the Swine; but at, or upon his Return to his Father's House, *Luke* 15. 22. And such Poor, Naked, Starved, Undone Sinners, as in themselves, seeing their own Righteousness to be as a Menstruous and Filthy Thing, are the proper Subjects of this Righteousness, as being now made meet to be Partakers of it, *Col.* 1. 12.

And we further testifie, that the Historical or bare Belief or Knowledge of this Righteousness from the Letter, only by the assent to the Truth thereof from the Natural Understanding, is not sufficient or enough to make this Righteousness really or truly theirs; but as the Father of the Returned Prodigal said to his Servants, (viz.) *Bring forth the best Robe, and put it on him*: So this Righteousness must become ours by that Living Faith which purifies the Heart, God the Father by his Spirit putting it on us, and making it ours, according to 1 *Cor.* 1. 30. *But ye are of him in Christ Jesus, who of God is made unto us Wisdom and Righteousness, &c.*

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# Concerning the *Blood* of this *Jeſus* of *Nazareth*, &c.

VVe believe and teſtifie, That his Blood exceeds not only the Blood of Bulls and Goats, but the Blood of the Beſt Man or Men that ever was, or ſhall be in the VVorld. And we do in the Sight of God really own the Blood of the Son of Man; both according to the Hiſtory, and in the Myſtery (as we do his Croſs) both as ſhed for us, and to be drunk by us; both as beſpeaking Remiſſion of Sin paſt through Faith in it, and as ſprinkling the Conſcience of True Believers, and cleanſing them from all Sin. Therefore it is called, *The Precious Blood of Chriſt*, as being of an Incorruptible Nature, 1 *Pet.* 1. 18, 19. and is therefore ſaid to ſpeak better Things then the *Blood of Abel*, being (by way of Emphaſis) called, *The Blood of his Dear Son, &c.* and is alſo called, a *Price*; *Ye are bought with a Price*, 1 Cor. 6. 20. by all which it is manifeſt to be of infinite value, both in the Account of God, and all thoſe that know it, by being VVitneſſes of its Vertue, ſprinkling their Hearts from an Evil Conſcience, *Hebr.* 10. 22. But becauſe we teſtifie, that its not the Notion, or bare Hiſtorical and Litteral Belief of thoſe things that juſtifie, or make us really free from that VVrath which comes upon every Soul of Man that doth Evil, whether *Jew* or *Gentile*, *Profeſſor* or *Prophane*, but only the Life and Vertue of this *Blood* received into the Heart, by that Living Faith, which Chriſt alone is the Author of.

Therefore are we branded with *ſleighting the Blood of the Man Chriſt, &c.* though we teſtifie our Eſteem thereof, both in the Hiſtory and in the Myſtery, and that without the Life and Vertue of this *Blood* there is no Remiſſion.

Con-

## Concerning *Juſtification by the Blood* of this *Jeſus* of *Nazareth*, &c.

I touched at it before, and do further teſtifie, That as without *Blood* there is no Remiſſion, neither can any *Blood* or *Offering* beſides the precious *Blood of Jeſus Chriſt* Remit any Man's Sins, or make an Attonement for him, although he would offer up his *beloved Iſaac* for it; yet God doth try every true Child of *Abraham inwardly*, as he did *Abraham outwardly*, before he ſhews unto him this Sacrifice of his own providing. And becauſe we teſtifie according to Holy Scripture and Grounded Experience, that true experimental Juſtification or Acquitment from all Sin and Unrighteouſneſs is witneſſed by believing and walking in the Light, as God is in the Light, as it is written 1 *John* 1. 7. *If we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſes us from all Unrighteouſneſs*; and being juſtified by Faith, we have Peace with God through Jeſus Chriſt. And true Juſtifying Faith is ſaid to *purifie the Heart, by removing Unrighteouſneſs, and plucking up thoſe Plants which God's Right-Hand never planted*, Acts 15. 9. Mat. 17. 20. Luke 17. 6. and is called the *Evidence* and *Subſtance*, Hebr. 11. 1. and Chriſt is ſaid to *dwell in the Heart by Faith*, becauſe the true and living Faith reallizeth good things to the Soul, as the Eye doth by Union with its Object to the Body, Faith being the Inſtrument by which the Life and Vertue of the Blood of Chriſt, that juſtifies, is received or ſucked into the Soul that is juſtified, and thereby perfects forever thoſe that are ſanctified; whoſe Eye being alwayes fixed ſingle on that which cleanſeth, their whole Body muſt needs be full of Light and Glory.

*F. C.*

# Rebellion Rebuked:
## IN AN
# ANSWER
## TO A
## Scandalous Pamphlet,
## ENTITLED,
## *The* Quaker *Converted to* Chriſtianity, &c.

AS concerning this Young-man, whom *William Haworth* calls, *The Quaker Converted*, and giveth his Book that Title; VVe would have all Moderate People to judge, (by what follows) whether he was ſuch a one as he hath ſtiled him: For he hath affirmed (in his Epiſtle to that little Pamphlet) That *he was fully of their Way, Faith, Spirit and Principle*; And that *he went farther then moſt of them towards that they call Perfection*; And that *he is now able to engage any* Quaker *in* England *in Diſcourſe*: Making a very great Boaſt with much Joy, as if he had taken ſome great Prize, or obtained a great Victory, as may be ſeen in his foreſaid Epiſtle.

Now here followeth the Young-man's own words (by which ye may perceive, how far he was a *Quaker*, and ſee if *W. H.* doth yet underſtand what they and their Perfection is; and when did he hear them call that Perfection, which this Young-man had attained to) *viz.* p. 7. *And when I thought of going to the* Quakers, *theſe things which I did not like among them kept me back, having not Ground in my ſelf for to do them, of which* Silent Meetings *was the chief*, Putting off my Hat *was another*: *For when I*

*met*

*met with one Friend or other, if I ſaluted him with my Hat, I knew not that I did offend God any more then if I did not: Now there were ſome things which the* Quakers *did, that I was not convinced of.* And concluded, *He could not agree with them in all things,* pag. 4. *And* (pag. 1.) *I went ſeveral times, as other Boyes did; only this, I was taken off from having Delight in Sports and Paſtimes quickly after my going* [mark that] *and at that time I was of that Frame of Spirit, that I was ready to aſſent to every thing the* Quakers *did, whether I had Ground for it or not,* pag. 2.

Here ye may read and underſtand this Young-Man's Perfection in the *Quakers* Way, and compare it with *William Haworth*'s Affirmation (as aforeſaid) and then let all Sober and Rational People judge, if this Young-man was *fully of their Way, Spirit, Faith and Principle, and went further towards that they call Perfection then moſt of them,* as he hath affirmed, pag. 1.

*Firſt,* Whether it be the *Quakers* Way, Faith, Spirit and Principle, to diſlike *Silent Meetings,* as this Young-man did, which kept him back [mark that.]

2*dly,* Whether it be the *Quakers* Way, Faith, Spirit and Principle to *Salute their Friends* (or any other) with *putting off their Hats,* as this Young-man did, *not knowing* he Offended God, &c.

3*dly,* Whether it be the *Quakers* Way, Faith, Spirit and Principle, to *Aſſent to things without Ground* (or are they of that Frame of Spirit (to be ready to aſſent to every thing another of them doth, whether they have Ground for it or not) as this Young-man was.

4*thly,* And whether it be the *Quakers* Way, Faith, Spirit and Principle, to ſay *Thou* to a *Single Perſon,* and to call Men *Maſter,* as this Young-man did, who confeſſeth, He could not agree with them in all things.

So take notice, what the things are he did diſlike, and could not agree with them in, which kept him back (as he hath ſaid.)

And now ſee if he were *fully of the* Quakers *Way, Faith, Spirit and Principle, and went further then moſt of them towards that they call Perfection,* as *W. H.* hath affirmed, and publiſhed to his own Shame, who is ſo blind (through his Envy) that he did not ſee the ſame Young-man giving him the Lye, in ſeveral places in the aforeſaid Pamphlet, to which he wrote the Epiſtle.

And how may the whole Nation of *England*, and many in other Countries, and such as have been their Persecutors, give this Envious Man the Lye? and rebuke him for his Folly and Wickedness, who hath made such Notorious Lyes and Slanders against an Innocent Suffering People? as will more appear in what followeth.

It is well known to many yet living, what a Stir and Stumbling there was about their *Meeting in Silence*, their *Keeping on their Hats*, and *Speaking plain Language*, without Respect of Persons, according to the Scriptures of Truth, denying their former needless Words and vain Complements, being come to know a Bridle to their Tongues, *Jam.* 1. 26. and their Salvation wrought out with Fear and Trembling, which was a strange Work and Wonder to Professor and Prophane, though plentifully testified of in the Scriptures (which they call their Rule) but know them not, as is manifest.

And what Great and Cruel Sufferings did many of them sustain, because of their Faithfulness to God in these things, which were Contemptible in the Eyes of the Wise and Prudent Men of this World, who scornfully reproached them by the Name *Quaker*, because they were such as Trembled at the Word of the Lord, *Isa.* 66.

Now these are the things that kept this Young-man back, which he did not like, nor find Ground in himself to do them, as he hath said: But the *Quakers* do still find Ground in the Truth, to do what the Lord requireth; and their Way, Faith, Spirit and Principle is the same, and not changed.

Now wherein this Young-man was *fully of their Way, Faith, Spirit and Principle*, who knows? And wherein his *Perfection* did consist, no Body knows, except in perfectly denying the Truth and Power of God, and fleeing the Cross with *W. H.* who also did stumble at the same Stumbling Stone, which became as a Rock of Offence unto him, as the Witness of God [in him] shall shortly bring to his Remembrance, though at present his Pride and Envy hath blinded him, and hath made Lyes his Refuge to Oppose and Villifie the People of the Lord.

For this Young-man hath sufficiently confessed his Ignorance concerning the Work and Way of the Lord, who did dislike and stumble

ſtumble at *Silent Meetings*, which the *Quakers* do not diſlike, but do prize, as a Means through which they came to know the Lord, and his Salvation, as their Brethren did in Ages paſt, who waited for him in the Way of his Judgments, *Iſa.* 26. 8. as may be plentifully ſeen in the Scriptures of Truth, where the Lord commanded *Silence* and *Stilneſs*, &c. of which I may mention ſomething at preſent, for the ſake of the Ignorant, as *Iſa.* 41. *Keep Silence before me, O Iſlands, and let the People renew their Strength; let them come near, then let them ſpeak*: But this is hid from the vultures Eye, and from all who Diſobey the Light, which they be lighted withal. And *Ezek.* 2. 13. *Be Silent, O all Fleſh, before the Lord, &c.* And *Hab.* 2. 20. *But the Lord is in his Holy Temple, let all the Earth keep Silence before him:* Hear this, ye Earthly-minded, who uſe your Tongues, and the Lord never ſent you. *And there was Silence in Heaven,* Rev. 8. But this is out of your Reach, who cry, *Revelations are Ceaſed. Be Still, and know that I am God, &c.* Pſal. 46. *Tremble, and Sin not; Examine your own Hearts, and be Still,* Pſal. 4. *Therefore will I wait upon the Lord,* Iſa. 8. *But they that wait upon the Lord ſhall renew their Strength,* Chap. 40. 31. And Chriſt Jeſus the Lord bid his Diſciples *wait till they were indued with Power* (or Strength) *from on High.* Much more might be mentioned, but this may ſerve to let you ſee your Ignorance of the Work and Way of the Lord among his People, who did not diſlike nor ſtumble at ſuch things, as you do: For, *he that loveth his Brother, abideth in the Light; and there is no Occaſion of Stumbling in him,* 1 John 2. 10.

So here ye may read and ſee the Cauſe and Ground of your diſliking (and ſtumbling at) theſe things, which the Holy Men of God were acquainted with in all Ages. And what was the Cauſe, why the Name *Quaker* was firſt given this People (in Reproach) at that day? But only for witneſſing the States and Conditions of the Holy Men of God, recorded in the Scriptures of Truth, whoſe Salvation was wrought out with Fear and Trembling; who would have been called *Quakers*, had they been in your dayes, of which much might be ſpoken.

So this Young-man, *W. H.* cryes up for ſuch a Perfect *Quaker*, is ſo far from being ſuch a one, that he is ignorant of thoſe things

things (and diſlikes them) for which that Name was given them, as he confeſſed the ſame to me, and could not own that Refuge of Lyes *W. H.* hath made concerning him; And I do not underſtand from his Maſter, or any in *Hartford*, that he was ever Ten Times at the *Quakers* Meetings, but went ſometimes, as other Boyes did, as he hath ſaid, and may be further ſeen in that Account from *Hartford*, here inſerted.

So let the Reader obſerve and take notice, what a thing of nought (or rather Scandalous Lyes, which *W. H.* hath heaped up) he rejoyces in, and makes his vain Oration and Boaſt of, as in his Epiſtle. And ſee ſome of this poor bewilder'd Lad's Contradictions and Confuſions, in ſpeaking about the Light, wherein he hath ſhewed his Weakneſs and Blindneſs, and not his Perfection nor Ability to engage any *Quaker* in *England*, as *W. H.* hath fooliſhly boaſted, like a Fooliſh Child of a Feather, or like a Diſtracted Man that fights with the Air.

Now here are ſome of the Young-man's own words, as he hath ſet them down in the aforeſaid Pamphlet, by way of Queſtion and Anſwer.

In pag. 15. Queſt. *Was that Light by which I was convinced of Sin, and by Obedience thereunto thought I ſhould be brought into the Image of Chriſt — was it the Light of the Spirit of Chriſt, yea, or nay?*

Anſw. *Nay, if I may judge of the Tree by the Fruit.*

Queſt. *What Light is it then?*

Anſw. *The ſame with that which the* Heathens *had by Nature, Sixteen Hundred Years ſince,* Rom. 2. 14.

*Reply,* Now let the Reader give Judgment concerning this *Tree,* according to the *Fruits* thereof, which he himſelf hath *taſted,* as by his own *Confeſſion.*

In pag. 7. *As I went on, I met with a Paſſage,* Epheſ. 5 Fooliſh Talking and Geſting, *and* Mat. 12. 36. Ye ſhall give an Account for every Idle Word; *and the* Light in me *aſſented to it, that I ought not to do ſo; and when I was* reproved *for it, I was* obedient, *and by* Obedience *was* delivered *from ſuch Sins, from whence I became of few words.*

And

And in pag. 18. Queſt. *Was there not a Power, when I obeyed the Light, Reproving me for Sin, which did deliver me from Sinning, and gave me ſtrength to do that which was Good, and Right, and Juſt before God and Man?*

Anſw. *Yes, there was a Power, which did deliver me from ſinning outwardly, or doing any wrong to my Neighbour, or telling Lyes, but chuſed rather to ſuffer Anger then to do it. It bore me up when I was hiſſed at for what I did, &c.*

And in pag. 3,4. *I will inſert one Remarkable Paſſage, which I did when I was about Nineteen or Twenty Years of Age, which is this,* (viz.) *I being ſent to the Shop for Herrings, and had them delivered unto me, I did diſlike ſome of them; and being ſent to the Barrel alone to change ſome of them, I being a great Lover of them, it roſe in me,* What a Brave Oportunity I had to ſlip One into my Pocket, for my ſelf: *This was the Temptation. On the other hand came the Light, Reproving of me in this manner*; I muſt not do this thing; Why? If it ſhould be known, it would be a Diſhonour to my Name, and I ſhould be aſhamed to look any Body in the Face: And if it were not known to Men, yet God would know it; and he would puniſh me, if I ſinned againſt him. *Through which Means I did obey that which did Reprove, and touched none but what was my due; And I went home Rejoycing with my ſelf in this manner,* How happy was my Condition now, beyond what it had been if I had disobeyed the Reproof! And how Good was the Lord to me in calling to me, when I was tempted to do that Evil! —— *So was I convinced of one Evil one day, and was delivered from it; and another day another Evil, and had Power over it; and I had Joy and Peace in it.*

*Rep.* And yet he compares this Bleſſed Light (which hath done all this Good for him) to the *Egyptians* (which grievouſly and wickedly Oppreſſed and Afflicted the Children of *Iſrael*, on whom the Lord ſent his Plagues, becauſe of their Cruelty, which they exerciſed upon his People) as may be ſeen in pag. 18. and yet confeſſeth, he had Joy and Peace, and Comfort, and Quietneſs of Spirit under theſe Task-maſters, which the poor *Iſraelites* had not, but cryed to the Lord, as may be read, *Exod.* 3. and ſo no fit (but a wicked and unrighteous) Compariſon, which the Lord will one day judge him for, when his Blind Eye is opened.

And

And again, in pag. 19. Queſt. *Do I deſpiſe that Light, Knowledge or Conſcience, which reproveth Man for Sin* in him, *and judge it not to be Obeyed?*

Anſw. *No; I believe it is the Duty of every one to walk in the Commandments of the Law of God, and to keep a Conſcience void of Offence, according as it is written,* Holding Faith in a Pure Conſcience; *hoping to be found in the ſame my ſelf.*

Queſt. *For what End do I deſire to be found in Obedience to this Light?*

Anſw. *Becauſe it is my Duty to God; not for Life, but from a Principle of Life, &c.*

And *William Haworth* calls the ſame Light the *Deity,* in his *Epiſtle* to the aforeſaid Pamphlet; And ſaith, *Its the Spirit maketh known Sin when it cometh, which is not ſeen before, as the ſhining of the Sun through a Crack into a Dark Room,* pag. 6. And in the Epiſtle ſaith again, *Its the Light of Nature,* Rom. 1.

So let all People, who have any Underſtanding (or Skill) to judge of a Tree by the Fruit, take good notice of the Fruits and Effects of this Tree, *The Light which convinceth Man of Sin, in him*; and alſo to conſider the Confuſions and Contradictions of theſe Blind Men, who one while call it the *Spirit*, and the *Deity*, [that is, the *Godhead*] and ſaith, *It maketh known Sin, which is not ſeen before*; and ſaith, *Its my Duty to God to obey it*, and *deſires to obey it from a Principle of Life*; *and how good was the Lord in calling to me?* So its the *Call of the Lord* (when tempted) *to forſake Evil, and delivers from it, and gives Power and Strength to do that which is Good, Juſt and Right in the Sight of God and Men*; *and gives Peace, and Joy and Comfort,* as aforeſaid.

And then again ſaith, of the very ſame thing; *Nay, its not the Light of the Spirit of Chriſt, if I may judge of the Tree by the Fruit. But its the Light of Nature, and the ſame the* Heathens *had by Nature, and the* Egyptian-*Task-maſters, and Bondage of* Egypt, pag. 18.

So now, put all their Jumble together, and you will read their Blind Mad Work thus, (*viz.*)

*It is* not *the* Light *of the* Spirit *of* Chriſt *that Convinceth of Sin*, p. 15. *It is the* Spirit *that maketh* known Sin *which is* not ſeen before, p. 6. *No, it is the* Light *of* Nature; *the* Heathens *had it*

by

*by Nature*; *and its the* Egyptian-Tasks, *and the* Bondage *of* Cruel Pharoah. *No, but it is the* Godhead, *that the barbarous people saw by, when they apprehended* Paul *to be a* Murderer, *when the* Viper *fastened on his Hand*, Acts 28. 4. *Do I despise this* Light *of* Nature, *this* Cruel Pharoah, *this* Light *which is* not *of the* Spirit *of* Christ? *No*; *For what End do I desire to* Obey *this* Egyptian-Task-master, *this* Light *of* Nature, *this* Spirit *which is* Not of Christ? *Because its my* Duty *to* God, *not for Life, but from a Principle of Life. Had not I a* Power over Sin, *and* Deliverance out of it, *and* Strength *to* do *that which was* Good, *and* Just, *and* Right *in the* Sight of God *and* Man, *and* Joy, *and* Peace, *and* Comfort, *and* Quietness of Spirit, *when I obeyed this* Pharoah, *this* Light of Nature, *which is not the Light of the Spirit of* Christ? *Yes*; *I had a* Joy *and* Peace *in it*; *and it was the* Call of the Lord *to me*.

So compare this Heap of Confusion with the State of *Israel* in *Egypt*, *Exod.* 3. and see what Joy, and Peace, and Comfort, and Quietness of Spirit they had there, which this Lad compares the Pure Light of the Son of God unto, who knows not what he saith, nor whereof he affirms; of which more may be written by another Hand, towards the End of this Book; as also a further Account from *Hartford* (where he dwells) concerning him, which I would have the Reader take good notice of.

And in that he saith, *The Light by which the* Heathens *did the things contained in the Law*, Rom. 2. *(which shewed the Work of the Law written in their hearts) is not the Light of the Spirit of Christ*; he is found a Denyer of the Scriptures, *John* 1. 9. and *Tit.* 2. For, if every Man that cometh into the World be lighted with the Light of Christ, then the *Heathens*, and all other Men, were lighted: And if the Grace of God, which brings Salvation, hath appeared to all Men, then it appeared to the *Heathens*; for they were Men, and came into the World. And herein *W. D.* thou contradicts thy Companion, and great Adorer of thee, *W. H.* who calls it the *Deity* (*Godhead*) (as aforesaid) and the Godhead is the same Spirit, or Life and Light, which was in Christ Jesus, as it is written, *Col.* 2. 9. which is Grace and Truth, *John* 1. 16. 17.

So then, it was the Light, Spirit, Grace and Truth, which was in Christ Jesus; That appeared to the Barbarous (or *Heathen*) People, by his Confession.

And so now, let this Tree be judged of by its Fruits (according to the Young man's own Saying) and let us see what kind of Fruits it bears; for I have read, *That Men do not gather Grapes of Therns, nor Figs of Thistles*; and that *A Good Tree cannot bring forth Evil Fruit, neither can a Corrupt Tree bring forth Good Fruit*, Mat. 7. Luke 6. 43, 44. So by this true Rule, let all who reads and tastes of these Fruits, judge of this Tree (the *Light*.)

*First*, pag. 7. It assented to the Words of Christ and his Apostles.

2*dly*, It Convinced him of Sin, and Reproved him, and called to him when he was going or thinking to Steal, and it kept him from obeying that Temptation about the Herrings, though he loved them, and had a brave Oportunity to (steal or) slip one into his Pocket.

3*dly*, It caused him to be of Few Words, and kept him from Lying, or telling of Lyes.

4*thly*, It delivered him from Sinning outwardly, and from doing any Wrong to his Neighbour.

5*thly*, It gave him Strength (or Power) to do that which was Good, Just and Right in the Sight of God and Man.

6*thly*, It convinced him of one (Sin or) Evil one day, and delivered him from it; and another day another Evil, and he had Power over it.

7*thly*, He had Joy, Peace, Quietness of Spirit and Comfort in Obedience to it.

*Reply*, Now whence (or from what kind of Tree) cometh these Blessed Fruits and Effects, if not from the Tree of Life? Or who is the Author of (or from what Spirit comes) this Light, if it be not the Light of Christ Jesus?

Is it not the Spirit of Truth that convinceth of Sin, and keeps from Lying, and Stealing, and wronging of Neighbours, and leads into all Truth, to do that which is Good, and Just, and Right in the Sight of God and Man?

And was not that their Comforter, who were lead and guided by it?

it? (Did it not give them Joy, and Peace, and Comfort, when they were obedient to it?) Read and understand: Or who gives Peace to his People besides him?

And is it not the same Grace of God, which *Paul* declared of, *Tit.* 2. which taught them to deny all Ungodliness and Worldly Lusts, and to live Soberly and Righteously? Then did it not teach them to deny Lying, and Stealing, and Wronging their Neighbours, and to do as they would be done by, according to Christ's Doctrine? Or is there any other Spirit or Light, which can deliver from Sin, and give Power over it, but what is of Christ Jesus? Is it not written of him, *That there is no other Name under Heaven by which Men can be saved* (or delivered?) And is he not called the *Deliverer* and *Counseller*, who is the true Light, that *lighteth every man that cometh into the World*? Read the Scriptures, and consider these things. *Acts* 4. *Isa.* 59. *John* 1. 9

Is it not the Light of Christ, that makes Sin manifest? *Eph.* 5. And doth not the Apostle say, (in that same place) vers. 8, 9. *The Fruit of the Spirit is in all Goodness, Righteousness and Truth*? So judge of this Tree by its Fruits, if it be not all Goodness, Righteousness and Truth, which it brings forth.

And doth not *W. H.* say, *It is the Spirit that maketh known Sin, which is not seen before*? [Mark] Then whensoever any one seeth Sin, it is the Spirit that makes it known; for it is not seen before. And that it was the *Godhead, in which the Barbarous People saw, &c.* Acts 28. And yet how Enviously he Clamours against the *Quakers*, in his confused dark Mind, calling their Spirit *Delusion*, and their Doctrine *Antichristian*; like the Foolish Clamerous-tongued Woman (*Solomon* speaks of) whose *Feet are without, pulling down her own House*?

How do you think your *Babel* will now stand, when ye thus throw up and pull down your own Work, and Revile us for the same Truth you acknowledge in Words; like the Hypocrites of old, who said, They *had one Father, even God*; and yet called Christ Jesus, *Deceiver* and *Blasphemer*, and judged him worthy of Death because he acknowledged himself to be *the Son of God*, (who was truly so?) *John* 19. 7.

So read your Spirit and Way, which is not like Christ Within nor Without, though thou sayest you have both; but the con-

trary appears in thee: And ye are more like the Mad-Man, *Prov.* 26. who cast Fire brands, Arrows and Death at you know not what; comparing the Light of Christ to *Pharoah* (or *Egypt*) and *Light of Nature*; Contemning and Undervaluing it, as if it were not of God, but what ye know not; like the *Jews*, one while *A Good Man*, and then, *Nay, but he Deceiveth the people*: So you, one while, its the *Deity*; and then, *Nay, its Not the Light of the Spirit of Christ*, but *the Light of Nature*.

Thus are you confounded about that which delivers from Sin, and Temptations, from Lying, Stealing and doing Wrong, and keeps out of Evil, and gives Power over it, and convinceth of Sin, and reproveth for Sin, and which gives Strength to do that which is Good, Just and Right in the Sight of God and Man, and Joy and Peace in it.

Take heed of the Sin against the Holy Ghost; for it is near when that which casts out Devils is called *Belzebub*: Your Reproaching of us, is little to us; but beware, how you sport your selves with a Consuming Fire; and be you Warned in time for your own Souls sake,

And consider your Confusion and Darkness, Whether the Lord requireth Obedience, Service or Worship, to any other Light or Spirit (of *Christians*) but his own; or what Tree or Plant would the Heavenly Father have to grow, but what is of his own planting. as it is written, *Every Plant, which my Heavenly Father hath not planted, must be plucked up.*

Doth God require Duty to him in that which he will pluck up? Is it safe to desire to be Obedient to that? How blind are you, not to know what this Tree is, by its Good Fruits? May I not say to you, as the Man (whose Eyes Jesus Christ had opened) did to the Hypocrites of old; *Why herein is a Marvelous thing, that ye know not from whence he is, and yet he hath opened mine Eyes.* And yet you say, as to Light, *The Spirit maketh known Sin, when it cometh, which is not seen before*, So then, that which gives the Sight of Sin at any time, is the Spirit, according to your own Doctrine, pag. 6.

Now, how happy would it be in all *Christendom*, yea, in all the World, if this Good Tree did grow and prosper in and among them all, which delivers and keeps from Sinning outwardly, and from

from Temptations; from Lying and Stealing, and Wronging their Neighbours; and which gives Strength and Power to do that which is Good, and Juſt, and Right in the Sight of God and Man; and gives Peace, and Joy, and Quietneſs of Spirit, and Comfort, in Obedience thereunto. Conſider it well, and ſee if it be at all like the Cruel Bondage of *Egypt*, whither this Young-man went down for help againſt the True Light and Spirit of Chriſt, which makes known Sin, and reproves it, and delivers from it; but it hath proved a Broken Reed to him: *Wo be to them*, ſaith the Lord, *that go down to* Egypt *for Help*, Iſa. 31. 1,2,3.

Would not the Fruit of this Bleſſed Tree heal the Nations, and ſtill the Raging Sea of Folly and Wickedneſs, which ſwells and abounds among them? What a Bleſſed, Peaceable, Quiet, Juſt, Righteous Life would they all live in, were they but come to this State? Not to Wrong one another, nor Steal one from another, nor Lye one to another; Would they not ſpeak Truth every Man to his Neighbour, as the Lord requireth, then?

Surely that which keeps from Sin and Temptations, Lying and Stealing, and VVronging another, would keep them from Killing and Robbing one another, and from doing any Violence to one another, or Perſecuting one another about Religion; for here they would be of one Heart, Mind and Spirit, ſitting down in Joy, and Peace, and Comfort, and none would make them afraid: VVhat a Bleſſed Condition would this be? Let all People that have any Senſe judge: And how Aimable and Deſirable is this State in the Eyes of many People?

VVould not theſe Bleſſed Promiſes of the Lord be fulfilled? *They ſhall beat their Swords into Plough-Shares, and their Spears into Pruning-Hooks; and Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more*, Iſa. 2. *And they ſhall ſit every one under his own Vine, and under his Fig-Tree, and none ſhall make them afraid*, Mic. 4. VVould not this come to paſs, and be accompliſhed this VVay, let the VViſe in Heart judge.

VVould not Nations Rejoyce and be Glad at the Proſperity of this Bleſſed Tree? And who would not be able (among them) to judge whence this Tree is, by thoſe bleſſed Fruits it bringeth forth?

For

For ſurely, that which will keep a Young Man (or an Old Man) from ſtealing the value of a Herring, will keep ſuch (whoſe Hearts have been long exerciſed with Covetous Practices) from ſtealing a Cow, or a Horſe, or any ſuch things, or from wronging their honeſt Neighbours any more, as they have done; and it will teach them, (if they obey it) to do that which is Good, Right and Juſt in the Sight of God and Man.

How would the very Root of Wickedneſs decay and wither Inwardly, if all were ceaſed from Outwardly? Would it not ſpeak Barrenneſs, if no Fruits appeared? Would not the Devil, and his Works, and his Kingdom, and Authority ſoon be deſtroyed, and come to an End by this Means and Way? Judge, you that have Wiſdom to count the Number of the Beaſt.

And who now is appointed to do this great Work, or who (or what) is able to accompliſh it, but Chriſt Jeſus, the True Light, which lighteth every Man that cometh into the World, *John* 1. 9. as it is written of him 1 *John* 3. 8. *For this Purpoſe was the Son of God manifeſted, That he might deſtroy the Works of the Devil* [Mark that] *And all Power is given to him; And there is no other Name under Heaven, by which Men can be ſaved* (or delivered from Sin) Acts 4. 12. *For he is the Deliverer, which comes out of* Sion, *to turn away Ungodlineſs from* Jacob, Iſaiah 59. 20. Rom. 11. 26. If ye have Ears, hear, and read with Underſtanding.

And why now ſhould ye thus Blame, Reproach and grievouſly Slander and Envy the *Quakers* (ſo called) for vindicating and endeavouring the Proſperity of this Bleſſed Tree and Plant of Righteouſneſs, whoſe Fruit would Heal the Nations, did they but ſit under it? Were they bnt Obedient to this Light, how would it keep their Conſciences void of Offence toward God and Man? as this Young-man ſpeaks of it, Hoping to be found in the ſame himſelf, as his Duty to God, p. 19.

And yet in pag. 12. he ſaid, *The Devil had two Cards to play, which were Objections againſt the Doctrine of* Chriſt's making Satisfaction for all my Sins, both paſt, preſent and to come.

And in pag. 17. *The Lord opened mine Eyes, and ſhewed me Salvation by a Perſon* wholely without me.

And pag. 18. *But I found a greater Joy and Peace when I ſaw Sal-*

*Salvation by the Righteousneſs of* Chriſt without *me, being a* more compleat *and* ſurer *Righteouſneſs then that* wrought in me; *being hereby delivered from* Fear *of* Miſcarriages, *to the Loſs of my Salvation.*

And *W. H.* ſaith, *That the Righteouſneſs of Faith, by which we are juſtified is* wholely without us; *And that the Father hath pour-ed forth* all his Wrath *upon his* Son Jeſus Chriſt.

Now if this Doctrine were True and Sound Doctrine, there is no need to Fear of Miſcarriages: For there is no Wrath left to puniſh Sinners, if *All* be poured forth upon Jeſus Chriſt; and that Satisfaction was made Sixteen Hundred Years ago, for *All Sins paſt, preſent* and *to come*; the Devil might play what Cards he will now (if this be true) there's no need to Fear the Loſs of Salvation through Miſcarriages. And that was a needleſs Doctrine of Chriſt, to bid his Diſciples, *Watch and Pray, leſt they enter into Temptation*, Mat. 26. 41. and of the Apoſtle *Peter*, who bid them *give all Diligence to make* their Calling *and* their Election ſure, 2 *Pet.* 1. 10

If theſe Men's Doctrine be true and ſound, when will that time come, that VVicked Men will not indure ſound Doctrine, which the Apoſtle ſaid they would not, but would heap up Teachers after their own Luſts, and turn their Ears from the Truth, 2 *Tim.* 4. 3, 4.

Who among all the Ungodly in *Chriſtendom* (ſo called) would turn their Ears from this kind of Doctrine? O ye Daubers with Untempored Morter, and Sowers of Pillows under all Arm-Holes! The Lord is againſt you, and he will break down your Wall, and rent your Pillows from you, as in dayes paſt, *Ezek.* 13. who have turned away your Ears from the Truth, Chriſt Jeſus, the true Light, which lighteth every Man that cometh into the VVorld; and cauſe the People to Err by your Lyes, and by your Lightneſs, like your Brethren, the Falſe Prophets of old.

Was there ever ſuch a Doctrine preached by any of the Holy Men of God, as this, ſince the beginning of the World? Search the Scriptures (and ſee) which you call your Rule, where ever they preached, That the Faith that juſtified them, and their Salvation was wrought out by a Righteouſneſs or Perſon *wholy without them*, as you do?

Did

Did they not ſay, Their *Faith workt by Love, and purified their Hearts*? Acts 15. 9. And that *the Righteouſneſs of the Law was fulfilled* In *them, who walkt not after the Fleſh, but after the Spirit*? Rom. 8. 4. And that *the Anointing was* In *them, and was their Teacher; and that it was Truth, and no Lye*? And is not Chriſt the Truth, who lighteth every Man? And was not he their Righteouſneſs, Sanctification and Redemption? And much more might be declared of their Teſtimony, how their Salvation was wrought out with Fear and Trembling; and that it was God that workt in them to Will and to Do of his own Good Pleaſure.

And yet again thou *W. H.* ſaith in thy foreſaid Epiſtle, (viz) *Jeſus Chriſt is amongſt us*; *we* eat his Fleſh, *and* drink his Blood; *he dwelleth* in us, *and we* in him; *we have both Chriſt Within and Without*; *we have both Word and Spirit, and ſo we have the better of them that divide theſe.*

Now if Jeſus Chriſt dwelleth *IN* you (as you ſay) doth not the Saviour dwell in you? And if you eat and drink his Fleſh and Blood, is it not then *IN* you?

O *William Haworth*! Doſt thou not yet ſee thy Darkneſs thy Confuſion, Contradictions and Falſe Doctrine? Hath thy Envy ſo far blinded thee, to cry one while, *wholely without you*; and then again, *he dwelleth in you*? How will this hold together in the Day of thy Account, which haſtens?

And then thou ſayeſt (in thy Epiſtle, pag. 9.) viz. *Our own Righteouſneſs is within us, inhering in our Souls; it conſiſts in thoſe Vertues and Gifts that the Spirit of God works in our Minds.* And pag. 10. calls it, *The Righteouſneſs of meer Man.*

So then the Gifts and Vertues the Spirit of God works in our Minds, is but of meer Man, by thy Account, and as Filthy Rags; for ſo ſaid the Prophet concerning their own Righteouſneſs, *Iſa.* 64. 6. Would not this be Blaſpemy, to call the Gifts and Vertues, that the Spirit of God works in our Minds, *Filthy Rags*? Conſider it.

And would not this be Madneſs and Folly, for *Paul* to ſay, *I count all Loſs and Dung, that I may win Chriſt, and that I may be found in him; not having thoſe Gifts and Vertues which the Spirit*

of

*of God's work in my Mind.* Oh Heap of Confusion? how hath thy Envy and Pride blinded and befooled thee?

And then in page 11. thou sayst, (viz.) *The* Quaker *goes about to make his own Righteousness to stand.*

Yes, and blame him not, if it consists in those Gifts and Vertues that the Spirit of God works in his Mind, as thou sayst it doth; how is any one a true *Christian* without these?

O *Will. Haworth,* How is the wise foolish man taken in his own Envy and Craftiness against the poor honest *Quaker*? The Lord hath found thee out, and rebuked thy Madness, thou back-sliding treacherous Man: And thou art even proclaiming thy Folly, like *Jannes* and *Jambres,* who withstood *Moses,* which is now made manifest.

And be it known to thee and all the World, that the *Quaker* owns no other Righteousness to be justified by, but the Righteousness of Jesus Christ; the Righteousness which is of God by Faith in him, according to the Scriptures of Truth, nor no other Name under Heaven by which Men can be saved, whatever any of you dream of them; and yet they desire those Gifts and Vertues the Spirit of God works in their Minds may stand and be increased, according to that good Exhortation, 2 Pet. 1. 5. *Add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, &c. for he that lacketh these things is blind, &c.*

Had not *Gamaliel* more Wisdom, Patience and Understanding then thee and thy Companion (in this Work) who said, *If the Work were of God it would stand, and they could not overthrow it?*

And you call the Work of God, the Righteousness of meer Man, and say, its rotten and must fall, as in the last page of your Book.

Who is Anti-christ now *W. H.* the *Quaker* or thee? Read 1 *Joh.* 4. 2, 3, 4. and consider your *Babel,* where God is confounding your Language, and the Language of all the Earth, whose Weapons shall not prosper against his Truth and People; but he will condemn every Tongue that rises up against them, as he hath thine.

And why dost thou call the *Quakers* Spirit a Spirit of Delusion, and say, their Doctrine is Anti-christian, in diametrical Opposition to the Doctrine delivered by the Apostles of Jesus Christ, which

Way wilt thou go about to prove this falſe envious Charge againſt us? thou canſt never prove it while thou liveſt, but it ſhall turn upon thy own ſlandering Head: for we can prove our Doctrine to be parrellel with the Doctrine of the Apoſtles, and of Chriſt himſelf by the Scriptures of Truth; and we are made manifeſt in mens Conſciences, as the true Miniſters of the Goſpel were; and we witneſs that in Truth, which thou haſt ſtole the Words of; for we do eat the Fleſh of the Son of Man, and drink his Blood, &c. which didſt thou really witneſs, thou wou'dſt have Fellowſhip with us, and not revile and belie us, as thou doſt.

But whoſe Doctrine is yours like think you? who cry wholy without, and the Devil had Cards to play againſt Satisfaction (from wholy without) for all your Sins paſt, preſent and to come, and that the Father hath poured forth all his Wrath upon his Son Jeſus Chriſt? Oh ye Blaſphemers! who blaſpheme God and his Tabernacle, and them that dwell in Heaven; for I teſtifie for God, ye call his true and faithful Witneſs (in you) the Devil; and the Hour is coming in which you ſhall feel his heavy Stroaks for theſe things, and he will play you ſuch Cards (as you call them) as all your Skill Wit and Strength will not be able to prevail againſt, and then your falſe Hope, Joy and Peace will periſh: Its the Word of the Lord God unto you all, who deny his pure Light wherewith he hath lighted you, and call his Gifts and Vertues but of meer Man.

And then you ſhall know there is Wrath left, enough to puniſh the Hypocrite, Lyar and Slanderer; and that God is angry with the wicked every Day, *Pſal.* 7.

And thou *W. H.* ſayſt, T*he* Quakers *catch many ſimple Hearts, and keep them in perfect popiſh Slavery and Bondage, and call'ſt them Foxes and Seducers, &c.*

Now conſider with thy ſelf, and ſee, how thou (in thy blind Envy) doſt ruſh into lying and ſlandering, as a Horſe into the Battle, not fearing God nor regarding Man: Art thou fit to be a Teacher of others who canſt not bridle thy own Tongue? Who will give thee any Credit in theſe falſe Charges, but ſuch as love and make Lyes, like thy ſelf?

Doſt thou know certainly what perfect popiſh Slavery and Bondage is? Conſider the Depth of thy Words and their Conſequence, if thy Charge were true againſt us. Oh *W. H.* what haſt thou done

done againſt the Innocent People of the Lord? My Soul pitties thee, and I can truly ſay, my Bowels are turned for thee, that a Place of Repentance thou mightſt find, before it be too late.

For thou haſt quite mard thy Cauſe (in hand) and thy End the Lord hath fruſtrated, and will (of all his Oppoſers) more and more; and by the Strength of Envy no man ſhall prevail.

Will not Millions of People give thee the Lye (if they ſhould read or hear theſe Words of thine) and abhor thy ſecret ſlaying the Innocent? How dareſt thou ſo confidently aſſert ſuch palpable Lyes and Slanders in the Face of *Chriſtendom*? The *Papiſts* would condemn and judge thee to be an envious Hypocrite, ſhould theſe Lines come to their Hands, who are as oppoſite to us (in their religious Wayes of Worſhip) as Darkneſs is to Light; and are wholy without ſwith thee in their dark Imaginations. And this ſhalt thou one Day know, though at preſent thy Envy and Pride hath blinded thee.

And again ſayſt thou, *If ever Satan was transformed into an Angel of Light, it is in this People*; and ſayſt, *They ſwarm like Locuſts; and that you have an Impudent Enemy to deal withall, &c.*

O *William*! How came the *Quakers* to be thus contemptible and vile in thine Eyes, that thou canſt hardly find Words bad enough to reproach them with? What Evil have they ever done thee? How came they to be thy Enemies, let God's Witneſs anſwer, except for telling thee the Truth? If they have any Way wronged thee, let us underſtand it, that thou mayſt be righted, and never foam out thy own Shame thus any more, like the reſtleſs troubled Sea to the View of the Nation.

And as for Satans being transformed into an Angel of Light in the *Quakers*; thou art as much miſtaken, as thy Brethren were that called Chriſt Jeſus Belzebub; for it is Chriſt in them the Hope of Glory, which thou haſt blaſphemed againſt, who is the true Light that lighteth every Man that cometh into the World, to whom all the Angells muſt bow.

And as for their ſwarming, which thou envyeſt, its not like Locuſts (that is thy Miſtake alſo) but as the Stars of Heaven, and the Sand by the Sea-ſhore ſhall the Seed of *Abraham* be, who rejoyced to ſee Chriſt's Day (the true Light) whom thou would'ſt have reproached (as thou haſt us) had he been in thy Dayes.

Therefore repent of this thy Wickedneſs, and ceaſe to pervert the right Way of the Lord, and pray God the Thoughts of thy Heart and the Words of thy Mouth may be forgiven thee; for the Burthen thereof will be thy own, and not touch us (as to hurt us) for we feel ſufficient Armour (in the Light) againſt all the fiery, raging Darts of the wicked; bleſſed be the Lord forever.

Now to return again to ſome more of the young Man's Words, page 17. where he ſpeaks of another Light, which every man hath not, by which he ſaw Salvation by a Perſon wholy without him, whoſe Righteouſneſs being imputed to him. Is this like Scripture-Language (which you call your Rule) ſee more of your Confuſion and Blindneſs; did the Apoſtles of Chriſt preach of a Light that every Man had not, by which they ſaw their Salvation? O ſtrange, erronious Doctrine! quite contrary to the general Teſtimony of all the holy Men of God in all Ages.

Did not *John* (the greateſt of all the Prophets) teſtifie, That it was the *true Light that lighteth every Man that cometh into the World, Joh.* 1. 9. *that all men through him might believe*: And do you not yet believe his Teſtimony? If ye ſay you do, then tell us what that other Light is beſide the true Light, that it may be known diſtinctly, according to plain Scripture; for I never read of ſuch a Light, by which Salvation is ſeen, though I have known the holy Scriptures from a Child, yet of this kind of Light I am ignorant; but I have read of the Grace of God that brings Salvation, that teached the Saints; but *Paul* ſaid, *It hath appeared to all men, Tit.* 2. And he is as large as *John* in his Teſtimony; and of this I have ſome true Knowledge (with many more) bleſſed be the Lord forever and ever.

Now if ye are not able to give us an Account of this Light, according to plain Scripture, which every man hath not a Meaſure of, by which Salvation is ſeen by a Perſon wholy without you; We ſhall juſtly judge it to be a meer dark and vain Imagination of your own Brains, ſeeing the Scripture ſaith, *This is the Condemnation, that Light is come into the World, &c.* And the wicked ſlothful Servant was not condemned, becauſe he had not a Tallent, but for not improving it, according to his Maſters requiring; but if all men are not lighted with the true Light, then ſome men have no true Light, then why ſhould ſuch be condemned, who are ſo miſe-

rably

rably deceived (is this Equal?) But if all men are lighted with the true Light (as I believe) Then by your Doctrine some have two Lights, another Light beside the true Light; for thou sayst. *Its by a Light which every Man hath not*: So that thou mayst mean, *Its a greater Measure of the true Light then every Man hath; or else its another Sort or Kind of Light*; but if it be a greater measure of the true Light thou meanest; then it alters not the Property, Kind and Nature; and so its the same in Kind which every man hath a measure of: But if it be of an other Kind and Nature then the true Light, then is it properly another Light; and so what shall we call this (thy) Light, but a false Light, or a Divination of thy dark Brain, which thou mayst see by the true Light in thee, thy own and *W. H*'s Confusion and Blindness, which is just from the Lord upon you all that oppose his blessed Truth and People.

And after thy confused Prayer, p. 11. (to Christ in thee, and to Christ in the Heavens, and by and in the Spirit as thou thoughtst) thou sayst, (viz.) *Several Weeks was I in this Trouble, making my Condition known to no one, because I would not be perswaded to any thing, but did wholy rely upon the inward Instructions of the Lord: Thus did my Hope perish.*

How didst thou wholy rely upon the Inward Instructions of the Lord, when thou prayedst in that confused Manner, as aforesaid; consider it?

And did ever any wholy rely upon the inward Instructions of the Lord, and their Hope perish? bring one Example for this, or else conclude, thou hast blasphemed against the Lord, and belyed him and his People in all Ages, as thou hast.

And in p. 19. thou sayst, *Thou hadst Peace of Conscience by the powerful Work of God without thee.*

Is this like Scripture-Language? Surely thou hast got a peace, and out of thy Trouble the wrong Way (if it be so) and into much more Trouble must thou come then ever, before thou canst have true Peace with God: The Lord hath spoken it.

For thy Flight was in the Winter (as I told thee) and thou hast fled the Cross, and slipt thy Neck from under the Yoak of Christ Jesus, which *W. H.* calls *the Burthen*some *Yoak*, which is so indeed to all the Rebellious, whose Tongues are at Liberty to lye and Slander as he hath done.

But

But did not the Saints and People of God in all Ages witneſs their Salvation and Peace of Conſcience, by the powerful Work of God within them? Did not God work in them, when their Salvation was wrought out with Fear and Trembling? And did they not ſay, *God who commanded the Light to ſhine out of Darkneſs hath ſhined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt: And we have this Treaſure in earthen Veſſells*, 2 *Cor.* 4. 6, 7. Of which much more might be ſpoken.

We deny not the Work of God and Chriſt without (as ſome have imagined) but do alſo know as our Brethren did) that no man knows the Things and Works of God (which are ſpiritually diſcerned) but by the Spirit of God; and its the ſame Spirit that raiſed up Jeſus from the dead, that dwells in his People, which quickens their mortal Bodies.

And they never cryed up wholy without, as you do, but preached Chriſt in them (after they had teſtified of his Appearance and Work without, as you may read, *Rom.* 8, 9, 10, 11, 12, 13, 14, 15, 16.

And Chriſt Jeſus preached the Kingdom of Heaven within People, *Luke* 17. 20. *And the true Worſhip of the Father in the Spirit and in the Truth*, Joh. 4. And ſaid, *What if ye ſhall ſee the Son of Man aſcend up where he was before? It is the Spirit that quickneth, the Fleſh that profits nothing*; when they cryed, *how can this Man give us his Fleſh to eat* (whoſe Minds were wholy without, like many of you) John 6. And ſaid *Peter*, 2 *Epiſt.* Ch. 1. v. 19. *We have alſo a more ſure Word of Propheſie, to which ye do well to take heed, as unto a Light that ſhines in a dark place, until the Day dawn and the Day-Star ariſe in your Hearts. And Jeſus is the bright and Morning-Star*, as ye may read, *Revel.* 22. 16. And Jeſus Chriſt bid People *believe in the Light, that they might become the Children of the Light*, Joh. 6. 62. (and ſo do we) And he ſaid, *He that hath an Ear let him hear what the Spirit ſaith unto the Churches:* And the ſame Jeſus ſaid: *He that eateth my Fleſh and drinketh my Blood hath Eternal Life.* And ſaid the Apoſtle, 1 John 1. 7. *But if we walk in the Light, as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin.*

So they were to drink his Blood; and that was it by which they

they (were cleanſed from Sin, and) had Eternal Life; and if they drank it, was it not then within them? Read and underſtand, for People have drunk Iniquity (as an Ox drinks Water) which hath defiled them, as Chriſt Jeſus ſaid, *Mat.* 15. 18, 19. For out of the Heart proceeds evil Thoughts, Murthers Adulteries, Fornications, Theſts, falſe VVitneſs, Blaſphemies; and theſe Things defile a man; and *Mark* 7. 21, 22, 23. *For from within, out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Theſts, Covetouſneſs, Wickedneſs, Deceit, Laciviouſneſs, an Evil Eye, Blaſphemy, Pride, Fooliſhneſs: All theſe evil Things come from within, and defile the Man.*

Now muſt not theſe Evil Things be purged out, according to that Saying of *Paul*, 2 Tim. 2. 21. *If a Man purge himſelf from theſe he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſters uſe, and prepared unto every Good Work*; Is any fit for the Maſter's Uſe, but who is purged and ſanctified (as aforeſaid) or prepared to every good Work, till the Evil Works are laid aſide, purged out and forſaken? Or can People ſerve both theſe Maſters? For *he that committeth Sin is the Servant of Sin*, as it is written, *John* 8. 34. 1 *John* 3. 8.

Now how, or by what muſt theſe Evil Things (which defiles People) be purged out, ſeeing they are within them? Muſt not the Antidote be taken inwardly, to expel the Poyſon, that works within, to the corrupting (and endangering the Ruin) of the Body? What is it then muſt cleanſe the Inward Man of Corruption and Defilement, but the precious Blood of Jeſus Chriſt, as of a Lamb without Spot and Blemiſh? Did not that Redeem People formerly from their Vain Converſations? 1 *Pet.* 1. 18, 19. *Rev.* 5. 9, 10. And did they not drink it, and bleſs the Lord, and called it, *The Cup of Bleſſing*? But this is a Myſtery hid from the Fleſhly Birth (all that are in the dark Imaginations of their own Brains) as the Spiritual Birth was hid from *Nicodemus*, who came by Night.

And did not God ſay, *I will dwell* IN *them, and walk* IN *them*, &c? 2 Cor. 6. And does not the Scripture ſay, *By Mercy and Truth Iniquity is purged*? Prov. 16. And did not the Son of God (the Truth, and the Light of the World) walk *in* the *midſt* of the Golden Candle-ſticks? And did he not ſay, *He that hath an Ear*

*let*

*let him hear what the Spirit ſaith to the Churches*? And is not God a *Spirit*, and his Worſhip in the *Spirit* and in the *Truth*? And is not the Spirit *within*? and the Truth required *in* the *Inward* Parts? And is not God *Light*?

Read and underſtand, you that cry, *wholely without you*, you that clamour againſt the Light and Work of God *within*; for we confeſs Jeſus Chriſt to be come *in* the Fleſh, as it is written, 1 *Joh.* 4, &c. And ſo we are not of Antichriſt, as *William Haworth* doth falſly charge us in his Epiſtle to that Pamphlet aforeſaid, titled, [*The Quaker Converted*] which is a Lye, uttered in the very opening of his Mouth againſt us; for which the Lord will plead with him: For the Young-man (whom he hath thus vainly boaſted of) was no *Quaker*, (as I have before ſhewed to any Unprejudiced Eye) and by his own Confeſſion but a poor, toſſed, unſtable, bewildred Lad (as may be ſeen) who went to prove Religions with he knew not what, as in the 3d page of his Book may be read; and ſo was not ſuch a Perfect *Quaker* as *W. H.* hath ſaid; but ſtumbled at the very Door and Way by which the *Quakers* came to know God, and Jeſus Chriſt, whom he hath ſent (which is Life Eternal, *John* 17. 3.) as I have before ſhewed.

And ſo *William Haworth*'s great Joy, Refreſhment and Boaſt of the *Quaker Converted*, is founded upon a Lye, (which is of the Devil, the Father of Lyes) which he hath made his Refuge, and Bulwork againſt the Truth, and them that walk in it; and that he might privily ſhoot his Arrows at the upright in Heart, (the Children of Light) whom he calls *Seducers Anti-chriſtian*, & in whom *Satan is transform'd into an Angel of Light*, with many other envious rayling ſpeeches for which the Lord will judge him.

But the Children of Light, are out of his reach, and of all ſuch who (in their dark Envy, and vain Imaginations) ſeek to devour them; and as they abide in the Truth, they are in that the Devil is out of, and he hath no Power over them; and they are armed with the whole Armour of Light, againſt all the fiery Darts of the Wicked; Everlaſting Praiſes be to him that ſits upon the Throne, and to the Lamb forever, who is getting the Victory over the Beaſt and his Image, the Dragon and his Floods, Whore and Falſe Prophet.

And Great *Babylon* is ſinking like a Mill-ſtone, whoſe Harpers Voice

Voice ſhall be heard no more at all; and the Voice of her (grinding) Mill ſhall be heard no more at all: Glory in the Higheſt.

The Day is come, in which no Man will buy her Ware any more; her Merchants are Howling, and Gnawing their Tongues for Pain; for ſtrong is the Lord that judgeth Her.

And God is Confounding this Great City, and ſetting up his Holy City upon a Hill, which cannot be hid; whoſe Light is like a *Jaſper*, clear as *Chryſtal*: And without are Dogs, and all Lyars, and whatſoever worketh Abomination and maketh a Lye. And her True Light is ſhining, and the Glory of God is ariſing more and more, which ſhall ſhake terribly the Earth, and the Inhabitants thereof, amongſt whom the Devil is come down in great Rage, knowing he hath but a ſhort time.

Rejoyce ye Children of the Lord, and lift up your Heads all ye Upright in Heart; Rejoyce, ye Heavens, and ye that dwell in the Heavenly Places in Chriſt Jeſus, and Praiſe your God forever, whoſe Power is come, whoſe Glory ſhines, whoſe Dominion is witneſſed over Death and Hell, and the Gates of it; whoſe Dreadful Preſence is now again known, which the Worker of Iniquity cannot endure; The Eye-lids of the Morning are unto them as the Shadow of Death: *Every one that doth Evil hates the Light, neither cometh to it, leſt their Deeds ſhould be reproved.*

This is the Ground of their Vexation and Rage againſt the Pure Appearance of the Lord: But Ariſe, O God, more and more, and let the Sea Roar, and the Waters be Troubled; bring forth thy Glorious Work (already begun in the Earth) and rent thou the Vail of thick Darkneſs, from Top to Bottom (which is yet ſpread over People and Nations) that the Graves may be opened, and the Dead may hear thy Voice; and ariſe and come forth to Judgment: let thy Dread fall upon the *Heathen* round about, to awaken them; and Exalt thy Everlaſting Truth and Name over all the Powers of Darkneſs, that many may be gathered into thy Heavenly Kingdom of Righteouſneſs and Peace, that the Poor among Men may Rejoyce, and the Meek increaſe their Joy in thee, who art the Strength of thy People in all Ages, who never failed them that put their whole truſt in thee.

To whom be Everlaſting Praiſes, Glory and Thankſgiving, from all that know thy Name, God over all Heaven and Earth, bleſſed forever and ever. *Halelujah.*

And now *Will. Haworth*, I would put thee in Remembrance once more, to consider this thy Work, and the Ground of thy Rage against the Lord and his innocent People, and what the Effects and End thereof will be; and recollect in thy mind, and ponder thy false Charges and things, which thou hast written against them in that Pamphlet, (and see if thou canst stand by them, when examined to thy face,) which thou hast published to the view of many people, and let the Witness of God arise in thee and answer; for it is of the *Deity* by which thou sayst the *Barbarous People saw that Vengeance was due on Murderers*; and see if it will not be thy own portion, who art found a Hater of thy Brother, (as *Cain* did *Abel*) without just Cause; *For he that Hateth his Brother is a Murderer, and we know that no Murderer hath Eternal Life* abiding in him, 1 *John* 3. 15. *Chap.* 2. *verse* 11.

Therefore consider it, and see if thy Fruits do agree with thy Profession (for the Tree is known and judged by the Fruits it brings forth) who sayst, *You eat Christ's Flesh and Drink his Blood, and that he dwelleth IN you, and you IN him*, too high words, for a Lyar, and Slanderer, and Murderer; for such as *eateth his Flesh and drinketh his Blood hath Eternal Life*, John 6. 54. which the *Hater of his Brother* hath not; nor the *Lyar* and *Railer* hath not any *Inheritance in the Kingdom of God and of Christ*, 1 Cor. 6. 9, 10. which thou art manifested to be *both*, as by thy Fruits hath Appeared.

And so thy saying, *Christ dwells IN you, and you IN him*, will not save therefrom thee Lyars Portion, which is the Lake of Torment, which is already begun in thee, and the Smoak thereof ascends in this thy foaming out thy own Shame against an Innocent People, for which the Lord doth judge thee; and it will ascend forever, if thou repent not speedily.

Who art so hardened, to say, Thou *Testifiest in the Lord, that the Quakers Spirit, is a Spirit of Delusion*; *and that their Doctrine is Antichristian*, and callst them *Seducers*, and other reproachfull Names and that *thou hast many Ten Thousands are ready to testifie the same with thee*: But *thy Lord* thou hast manifested (whose name thou art in) to be the *Lyar and Murtherer from the beginning*, which rules in thee; as by thy Fruits is evident: And we do judge of a Tree by its Fruits, as the Young-Man

also

also said, whom thou sayst is *a Quaker Converted to Christianity*; as if the *Quakers* are no *Christians* shewing thy Envy against them, and thy Ignorance, or wilful Blindness concerning the Scriptures of Truth, in which may be seen plentifully that Gods People whom he hath had regard unto above all people (in all Ages) were such as *Trembled at his word*, as in *Isa.* 66. and *Moses* was *a Leading-Quaker*, Heb. 12. and *Ezekiel* was *a Quaker* see Chap. 12. 18. and *Daniel* (a Man greatly beloved) was *a Trembler*, *Chap.* 10. 11, 12. and *Paul* Preached in much Trembling, and in the demonstration of the spirit and of power 1 *Cor.* 2. 3. And the same Apostle bid the (true obedient) Christians, to work out their salvation with fear and Trembling, *Phil.* 2. 12. And Exhorted Servants to obey their Masters with Fear and Trembling, *Ephes.* 6. 5. And the true *Christians* received *Titus*, with Fear and Trembling 2 *Cor.* 7. 15. And much more might be mentioned of them.

Therefore let not thyEnvy blind thee any longer, nor go not about to shut up the Way to the Kingdom of Heaven against People, as thou hast done, though the Enterance thereof thou knowest not, who art found without, among the Biters at the Heel of the True Woman, the *King's Daughter*, *whose Glory is within*, Psal. 45. 13.

And as for thy many Ten Thousands, thou boastest of, we know them; For, *every one that doth Evil hates the Light*, *&c.* which are very many; and so every Evil-Doer is on thy side, and is (one) with thee, as thou hast said: And so the Unclean Spirits may now cry (as formerly) *Our Name is* Legion; *for we are many.*

But remember thou that true Saying of old, viz. That *though the Wicked joyn hand in hand, yet shall they not go unpunished; but the Seed of the Righteous shall be delivered*, Prov. 11. 21.

And now try thy own Spirit and thy Fruits by the Scriptures, (which many of you call the *Touch-Stone*) who saith, *Christ dwells in you, and you in him; and that you eat his Flesh and drink his Blood.*

For it is written. *If Christ be in you, the Body is dead because of Sin*, Rom. 8. And *if any Man be in Christ, he is a New Creature; Old Things are passed away, all Things are become New*, 2 Cor. 5. 17.

Is thy Body dead? Is not Lying, and Slandering, and Envy,

and

and False Accusing Sin? Are not these Sins alive in thee (in thy Body?) Let all that know thee judge: Art thou a New Creature? Let them judge, if all Old things be past away in thee?

And did not the Blood of Christ cleanse them (that drank it) from all Sin?

Dost thou witness the same Effect thereof, as they did who walked in the Light, 1 *John* 1.7. Dost thou witness it to cleanse thee from all Sin? who art in thy dark Confusion, Blasphemy and False Doctrine, Belying and Reviling God and his People, saying, *He hath poured forth all his Wrath upon his Son Jesus Christ.*

What kind of *Christianity* is it, that thou art endeavouring to Convert People to? Where is one Scripture will bear thee out in this Saying of thine: Though thou hast quoted *Isa.* 50. that will not do it, nor all the Coverings thou canst make will not hide thee from the Wrath to come, which will overtake thee speedily; and then thou shalt know, that there is some left for thee and all Lyars and Evil-Speakers; and that the *Quakers* are no *Seducers* (as thou hast belyed them) But such are *Seducers*, as draw People from the Anointing in them (which is the Truth) as may be read, 1 *Joh.* 2. 26,27. And not them that turn People from Darkness to the Light, *Acts* 26. 18. the Anointing in them — whom thou hast wickedly reproached, as the Righteous God is Witness for us (and against thee) whose Innocent Cause he will assuredly plead with thee, and all that shall oppose them. And no Weapon formed against his Blessed Truth and People, shall ever prosper; The Lord of Heaven and Earth hath spoken it.

*This is written by a Labourer in the Lord's Harvest, in true Love to his Blessed Truth and People; and to the Souls of all People I am a Friend, bearing Testimony against the Works of the World, that are Evil: And I have learned to forgive Enemies; and yet can truly say (in this Concern) in the behalf of the Lord and his Holy Name,* The Reproaches of them that Reproached thee, fell on me.

*Southwark*, the 17th of the 11th Moneth, 1673.

William Bayly.

Postscript

# Postscript.

I Having seen a Book, called, *The Quaker Converted*, have considered divers things therein mentioned; but I find the main Scope of that Book is, concerning a Young-man that had been sometimes at the *Quakers* Meetings, and is now gone again to *William Haworth*'s Meeting; and declares of a State of Bondage he hath been in, and how he is now come to Liberty. The Book is sufficiently answered, with the Epistle thereunto; My Purpose is only to Animadvert briefly upon one Passage, mentioned in the 18th page of the said Book, where this *William Dimsdale* hath summed up the whole Discourse in a Metaphor, or Comparison of the Children of *Israel*'s being in *Egypt*, and in *Canaan*; the one was the House of Bondage, the other the House of Freedom; to which he compares his being engaged in Faith and Judgment, to obey the Light in his Conscience, as his Bondage; and his being delivered from that Faith and Judgment, and from that Obedience, to be his being delivered from *Pharoah*, and his grievous Tasks and Burdens, and his being brought into the Land of *Canaan*, where no such Burden is laid upon him, as before was said.

Behold here a Cloud of Gross Darkness and Ignorance, which would amaze any man that is not steddy in his right Senses, that ever any one should become so Blind as thus to manifest his own Shame, and the great Corruption and Wickedness of his Principles and Way he professeth.

Mark what his Tasks were, that were laid upon him, when he was under this *Pharoah*, in this *Egypt*; *viz.* First, *Not to Lye.* 2dly, *Not to Speak Idle Words.* 3dly, *Not to be among other Boys in their Sports and Pastimes, though he had Oportunity thereunto.* 4thly, *Not to Wrong his Neighbour.* 5thly, *Not to Steal Herrings, though he*

*he loved them well, and was tempted to them, and was also sent to the Barrel alone.* 6thly, *not to sink under Hissings and Reproaches, which happened to him for doing well*; and divers more such like Burdens, which, when he did observe, *he had Peace*, he saith: But now he hath greater Peace in his *Canaan*, where none of these Burdens are laid on him. Oh horrible *Canaan*! Such a *Canaan* sure God never led his People into, nor never will, where these Tasks are not laid upon them: This is a *Canaan* for the Sons of *Belial*, who are without a Yoak, and not for *Christians*, who must be yoaked from *Lying*, from *Idle-speaking*, from *Stealing Herrings*, or any thing else, and all things before-mentioned: But now he is free from that *Pharoah* (as he calls the Pure Light of Christ) had not Men need take heed how they Believe him in his Words, how they Trust him in his Actions, or how they have to do with him, seeing the Latitude of his *Canaan* is to have none of these Burdens laid upon him; and the Latitude of his Judgment and Faith is, to believe, that if he doth Lye, Steal, Speak Idly, or any other such things, there is no VVrath left in God to be poured out upon him for it; Nay, that it was forgiven before it was done, and Himself not a whit the less approved of God for doing it: Nay, that there is no Danger of his Salvation to Miscarry, how great soever his Miscarriages may be.

Here is a CANAAN, so called; Wo from the Lord God to every one that settles therein: For, I testifie in the Name of *Jehovah*, that made the Heavens and the Earth, and all that is in them, That the True Name of this CANAAN is SODOM and EGYPT, and that our Lord is daily Crucified therein.

And now *William Dimsdale*, if there be a Day for thee to Repent in, Repent of this thy great Wickedness, in calling Christ *Pharoah*, and his holy Burden the *Egyptian-Tasks*; and those Tastes of Comfort, which thou hast felt to Encourage thee in thy Obedience, to be like the Peace with the *Egyptians*, when the Tale of Brick was delivered Oh Miserable Man! if thou Perish, thy Blood is upon thine own Head.

God,

God never Required any thing of thee by his Light, that was Unreaſonable, never to make Brick and find Straw; but he gave thee a Meaſure of his Grace, in which thou ſoundſt Power to deliver thee; and hadſt thou kept Faithful to it, thou hadſt known Salvation by it: But now thou haſt caſt off Chriſt's Yoak and Burden, and endeavoureſt to betray him into the Hands of the *Prieſts* and *Phariſees*.

Oh, Repent! and Pray, if itte poſſible, that this thy Wickedneſs may be forgiven thee; for, if not, the Weightof it will ſink thee into Everlaſting Miſery.

*S. Criſp.*

# AN ACCOUNT FROM HARTFORD.

HAving taken notice of a late Pamphlet, ſet forth, one part by *William Haworth*, and the other part by *W. D.* the Title thereof, *A* Quaker *Converted to* Chriſtianity, and that it was in *Hartford*; We, whoſe Names are under written, being Inhabitants of the ſaid Place, could not but admire that ſuch a thing ſhould be in that Place, and we wholely Strangers to it; And One ſo Eminent, as *W. H.* doth deſcribe him, that he need not *fear to Encounter any* Quaker *in* England *in Diſcourſe*: This ſet ſome of us on Enquiring who it ſhould be, upon which Enquiry it was found to be One who had been Apprentice (and now is Servant) to one *Thomas Griſſon* of *Hartford*, who by Trade is a *Weaver*, and with his Wife hath belonged to our Meeting theſe many years. They being asked concerning their Man, Whether he was in any wiſe accounted a *Quaker*, ſay, *They know nothing that he was ever ſo much as Convinced of that Bleſſed Truth owned by the* Quakers, *ſo as to be in Society with them, or Conformable to their Teſtimony.* And further, *They know not that he was ever looked upon, by any Perſon whatſoever, to be a* Quaker *in the leaſt*; *but only that he behaved himſelf ſoberly towards them.* And further, his Maſter and Dame, with whom he lived, ſayes, *He might come to the Meetings many years ago, among the Boys ſomtimes; but ſo, that they never underſtood that he had*

*any*

*any Convincement upon his Mind.* And ſo they with us do think ſtrange, that any Man or Men dare be ſo Impudent as to ſet forth *in Print* a thing ſo notoriouſly Falſe; and in it further to affirm, *That He* (to wit, the ſaid *W. D.*) *was fully of their Way, Spirit, Faith and Principle* (meaning the *Quakers*) Now do but mind what the Lad ſaith of himſelf, in his Part of the Pamphlet, p. 7. Firſt, *As to* Silent Meetings *he was not ſatisfied*: 2dly, *That he uſed to ſalute his Friends and others with* Pulling off his Hat. How now, *William Haworth*! Was this to be Fully of our Way, Spirit, Faith and Principle, one with us? Let them that know us judge. For he that comes not to know a Benefit in *Silent Meeting*, knows little of the *Quakers* Faith or Principle; although we appoint none, with the Limitation before-hand, as to be Silent Meetings, but if any have any thing to ſpeak from the Lord, is as much at Liberty as at other times: But however, a Benefit we know by them, though no Words be ſpoken; we whoſe Minds are gathered Inwards * to wait upon the Lord in the Silence of all Fleſh or Fleſhly Thoughts, and to have an inward Ear open, to hear what the Spirit ſaith; and have and do, bleſſed be the Lord often at ſuch Meetings feel *the Times of Refreſhing, which come from his Preſence*: And here is the True Worſhip known, which is in Spirit and in Truth, and ſuch the Lord ſeeks to worſhip him.

* Hab. 2. 1, 2, 3. James 5.7. Acts 3. 19.

And ſo the Intent of the True Miniſtry * is to direct the Minds of Men and Women to God's Spirit manifeſt in their Hearts, and there to worſhip; and not as *W. H.* ſaith, *That thoſe Gifts and Vertues wrought by the Spirit of God in our Minds, are a Man's own Righteouſneſs*, to wit, *that which* Paul *calls his own*, Phil. 3. 9. *but the Righteouſneſs of meer man*; which is as Groſs a Contradiction and Corrupt Doctrine, as if he ſhould tell us, *That* Paul, *in his deſiring to be found in Chriſt, not having his own Righteouſneſs, which was of the Law, deſired to be found in Chriſt, not having thoſe Gifts and Vertues that the Spirit of God works in our Minds*; Oh, wonderful Darkneſs! but this is anſwer'd elſe-where. And then as to the World, They can know a *Quaker* by his not pulling off his Hat, which this Lad by his own Confeſſion uſed to do.

* Acts 26. 17, 18.

Now

Now *William Haworth*, where is this *Great Goliah Quaker* that was thus Converted, and yet was never known by us, nor by the World to be a *Quaker*? But rather then *W. H.* will want a Prodigy, or a Wonder to the World, he will call him a *Quaker*; No doubt, *William*, thou deſerveſt the Right-hand of Fellowſhip of *Tho. Hicks*; for he only forges a ſilly *Quaker*, and then makes him ſpeak what he pleaſes; but thou haſt Converted a *Quaker*; O Wonder! if this had been true.

*William*, the next time thou writeſt things of this kind, lay them a little cloſer together; and remember the old Proverb, *That it is Old Men and far Travellers that Lye without Controle.*

So far we were willing to let the World know the Truth of the Matter; believing that at times ſomething of God hath been ſtirring both in *William Haworth* and the Young-Man, which we deſire they may Return to, and Repent, before it be too late.

*We have ſubſcribed our Names as followeth,*

William Faireman,
Thoman Grigſon,
Thomas Chalkley,
Henry Sweeting,
Nathaniel Gerrard,
Abraham Rutt,
Richard Martin,
Richard Thomas,
Edward Plumſted,
Henry Stout,
Nicholas Lucas.

AN

AH *William Haworth*! what is become of that Tenderneſs that once was upon thy Heart? Then waſt thou little in thy own Eyes; then didſt thou confeſs to the Truth, and the *Quakers* were Honeſt People in thy Account: How well had it been for thee, if thou hadſt grown in that Tenderneſs? But it is juſt with the Lord, that all who Rebel againſt the Light of his Son, ſhould be Hardned. It would be well for thee to conſider where thou art, and what thou art doing; for doubtleſs thou art now found fighting againſt the Lord, and his Glorious Work, which he hath begun in the Earth; but it is all in vain, and to no purpoſe; for it will Proſper: And if thou canſt ſtop the Sun in its Courſe, and ſet Bounds and Limits to the Sea, then mayſt thou accompliſh thy Deſire; For the Lord hath Bleſſed us, yea, and we ſhall be Bleſſed, and there is no Inchantment againſt us: And thy Printing Books, and ſpreading them, and Preaching ſo much againſt the *Quakers*, and Villifying them, as thou doſt, doth but manifeſt that Spirit of Envy and Bitterneſs which is not of God, and ſo is a Diſadvantage to thy ſelf, and will be turned unto Advantage to us; and all ſober People, and ſuch as are of an Honeſt Upright Heart, will ſoon diſcover thee: For what is the Chaff to the Wheat? And although thy Underſtanding be ſo darkened, that thou canſt not ſee the Dawning of the Day of God, yet 'tis not in thy Power to ſhut the Eyes of others from ſeeing the Glory of it, nor to ſtop their Ears from hearing and knowing the True Shepherd's Voice, from the Voice of the Stranger: It is too late for thee to begin thy Work at this time of the Day; for the Son of God is come, and hath given us an Underſtanding to know him that is True, and many are in him, and do know the Elect Seed born that cannot be Deceived. And thy terming the *Quakers* Spirit to be *Deluſion*, and their Doctrine *Antichriſtian*; theſe words, if ever thy Eyes come to be opened, will be a Burden too heavy for thee to bear: For it is no leſs then Reviling the Light of the Son of God, which he hath given for a Leader to his People,

People, to lead out of all Evil, into all Truth; and those who have followed the Lord fully and faithfully therein, have found Life and Salvation, according to that Promise, *He shall save his People from their Sins* (not in their Sins) and of this there are Thousands of Living VVitnesses. And therefore come down out of that high and lofty spirit, and bow unto that which convinceth thee of Sin; for all that will not bow thereunto will be broken thereby: There is not an easier way unto Life for thee, then there was for us; and yet we have no Cause to complain of a *Burdensom Yoak*, or that the Lord is a *Hard Master*; for the Yoak of Christ is easie, and his Burden is light: And do not flatter thy self with vain Hopes of our Fall; for the Eyes that look for that will perish in their Holes; for we are built upon the Rock of Ages; and though the Storms of Affliction beat on the one hand, and the Raging Sea (which casts up Mire and Dirt) on the other, yet shall we stand; for our Foundation is unmovable, and the Gates of Hell shall not prevail against us. And this is my Testimony for the Lord to thee, and all who joyn with thee in this VVork; Cease striving against the Lord in his People, and Repent of your Evil, else you and your VVork will fall together; For, *no Weapon that is formed against them shall prosper.*

5 At 58

Mary Stout.

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## ERRATA.

PAge 3. line 22. for *bones* read *hands*, page 4. line 13. for *which* read *with*. And where any other Faults or Defects are escaped the Press, the Unbyassed Reader is desired to Correct them according to the Sense of the Matter, and none to impute them to the Authors.

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THE END.